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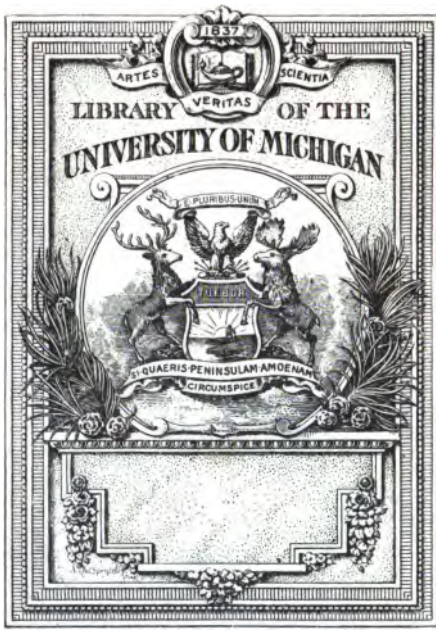
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William Starke

Shrewsbury School.

June 2nd 1855

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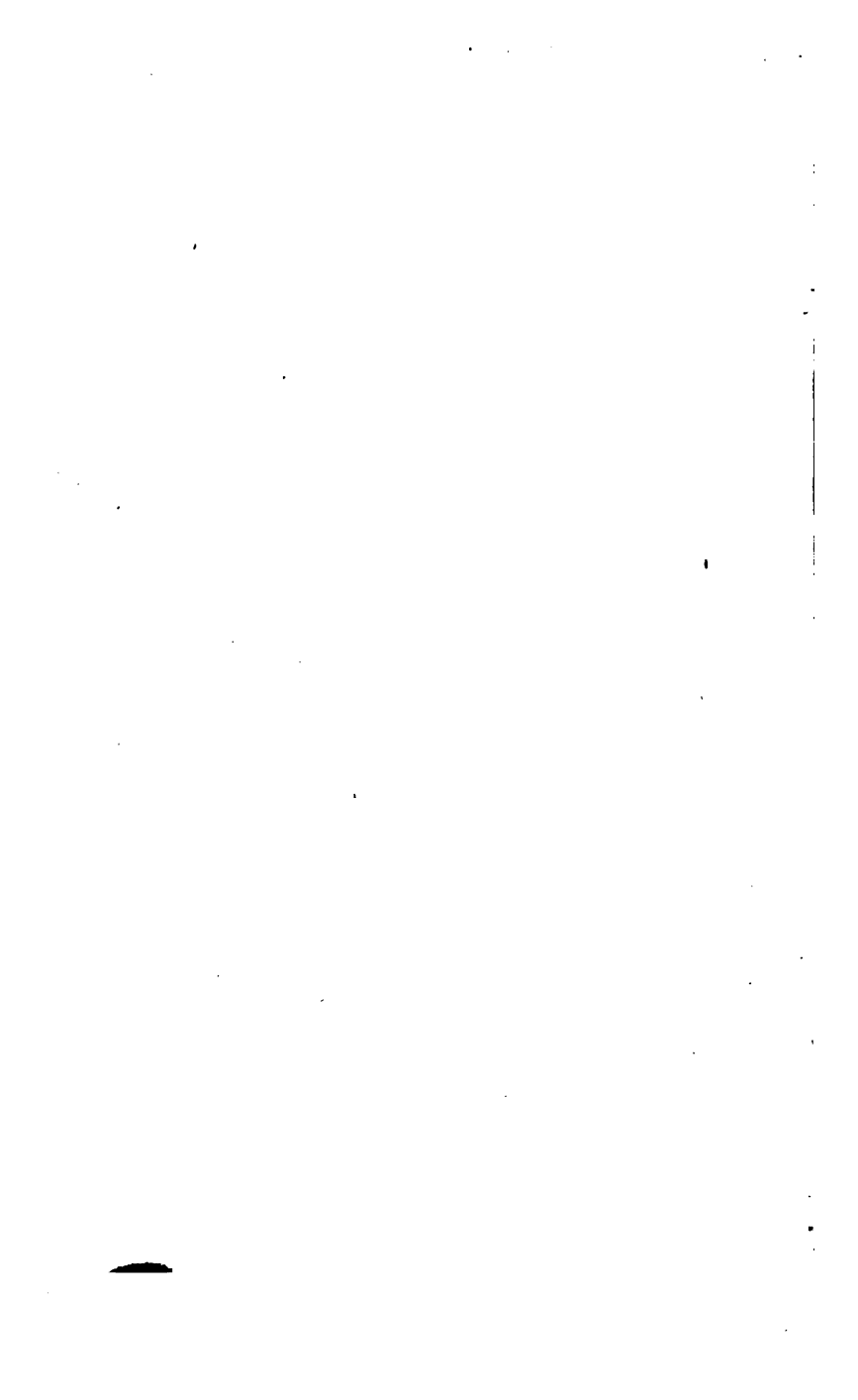
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A HANDBOOK  
OF  
GRECIAN ANTIQUITIES,

BY

DR. E. F. BOJESEN,

PROFESSOR OF THE GREEK LANGUAGE AND LITERATURE

IN THE UNIVERSITY OF SORO.

---

TRANSLATED FROM THE GERMAN VERSION OF DR. HOFFA,

BY THE REV.

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AND EDITED

(WITH OCCASIONAL NOTES, AND A COMPLETE SERIES OF QUESTIONS)

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LATE RECTOR OF LYNDON,

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## PREFACE.

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WHEN I first became acquainted with Dr. Bojesen's Handbooks of Grecian and Roman Antiquities, they appeared to me admirably suited for their purpose; and my opinion was confirmed a few months ago by the terms of high praise which one of them has received in a principal Review of Germany. The reviewer, Dr. Osenbrüggen, himself the author of a treatise *de Jure Belli et Pacis*, says of the Roman Handbook: "Small as the compass of it is, we may confidently affirm that it is a great improvement [on all preceding works of the kind].—We no longer meet with the wretched old method, in which subjects essentially distinct are heaped together, and connected subjects disconnected, but have a simple, systematic arrangement, by which the reader easily receives a clear representation of Roman life. We no longer stumble against countless errors in detail, which, though long ago assailed and extirpated by Niebuhr and others, have found their last place of refuge in our Handbooks. The recent investigations of philologists and jurists have been extensively but carefully and circum-spectly used. The conciseness and precision which the author has every where prescribed to himself prevent the superficial observer from perceiving the essential superiority of the book to its predecessors, but whoever subjects it to a careful examination will discover this on every page. As an instance of the compiler's careful study of particular points, we would mention the sections on *Law* and *Judicial*

*affairs*, which are here more fully treated than in any other Handbook, and have assumed an entirely new form. For the subject of Roman *finances* he had no new investigations to avail himself of, and this portion of the work is consequently less complete. In *Creuzer's Sketch*, the subject of Finances is entirely passed over, and that of the Judicial proceedings, if not quite omitted, yet receives but a few occasional notices<sup>1</sup>."

The mere fact that both works have been translated into German (by Dr. *Hoffa* of *Marburg*), and are extensively used in that country, is itself a proof that they are of no common value. In England we have, indeed, in Dr. Smith's *Abridgement* of the excellent "*Dictionary of Antiquities*," a sound and good work; but I object altogether to the form of a *Dictionary* for any subject of which the parts *ought* to be studied in succession.—I fully believe that the pupil will receive from these little works a correct and tolerably complete picture of Grecian and Roman life; what I may call the *political* portions—the account of the national constitutions and their effects—appear to me to be of great value; and the very moderate extent of each volume admits of its being thoroughly mastered—of its being *got up* and *retained*. For the translation (which has been made from the German version of Dr. Hoffa), I have to thank the Rev. R. B. Paul, late Fellow of Exeter College, Oxford; the author of a more extensive work upon "*Grecian Antiquities*," and of a "*History of Germany, on the plan of Mrs. Markhams's Histories*."

T. K. A.

Lyndon,  
October 23, 1847.

<sup>1</sup> *Zeitschrift für Alterthümswissenschaft*, vol. for 1842, p. 914.

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# HANDBOOK

OF

## GRECIAN ANTIQUITIES.

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### INTRODUCTION.

#### *Authorities.*

OUR knowledge of Grecian Antiquities is derived principally from the writers of that nation. Homer for instance furnishes us with most of the information which we possess concerning the heroic ages; but after his days, and those of Hesiod, the absence of contemporary notices for many centuries renders us almost entirely dependent on later writers for an account of the times which preceded them, as well as of their own. Among these authorities we may place in the first rank the historians, such as Herodotus, Thucydides, Xenophon, Polybius, Diodorus, and Plutarch; the geographers, Strabo and Pausanias; and the orators, Antiphon, Andocides, Lysias, Isocrates, Isæus, Lycurgus, Demosthenes, Æschines, and Dinarchus. Important information respecting manners, constitutions, and political economy, is supplied by the philosophers, especially Plato and Aristotle, and by some of the poets, Aristophanes for instance; whilst the writings of later grammarians and compilers, such as Athenæus and Ælian, of the scholiasts on Aristophanes and other authors, and of the lexicographers, as Pollux, Harpocration, Hesychius, Photius, Zonaras, and Suidas, the authors of the *Ἑτυμολογικὸν μέγα* and other dictionaries, furnish a considerable number of detached notices. To these sources of knowledge may be added the study of inscriptions, coins, and other relics of antiquity.

## GEOGRAPHY.

§ 1. *Boundaries and divisions of the country.*

- 2 By the name of *Hellas*<sup>1</sup> (Ἑλλάς) the Greeks were accustomed to describe the land inhabited by the Hellenes, rather than any territory distinctly defined by natural or political boundaries; hence considerable difference of opinion existed respecting the extent of country to which this designation was applicable. The tract to which we shall confine the name, is divided by nature into three parts; the Peloponnesus, the continent north of Peloponnesus, and the islands. The continent of Greece may further be subdivided into two portions: the northern, comprehending B Epirus and Thessaly, with Magnesia, and stretching from the Ceraunian and Cambunian chains, and Mount Olympus (its boundaries on the side of Illyria and Macedonia) to the Ambracian and Malian gulfs; and the southern, which contains the countries of Ætolia, Acarnania, Doris, the Locrian territory, Phocis, Bœotia, Attica, and Megaris; and communicates with Peloponnesus by the narrow isthmus of Corinth. The districts of the Peloponnesus are Arcadia, Argolis, Laconia, Messenia, Elis, and Achaia. We find also a considerable number of islands, by which c the continent is surrounded on every side. Among these, the most remarkable are, Eubœa, Crete, Cyprus, and the clusters of islets called the Cyclades and Sporades. The groups in the Ægean Sea seem originally to have belonged to the continent, from which they were probably separated and split into islands by some convulsion of nature.

§ 2. *Natural character of the country, and its influence on the people.*

- 3 Greece is divided by its mountain chains, and the gulfs which penetrate deep into the interior of the continent, into several regions, with a great variety of soil and climate. No country in Europe possesses such an extent d of coast in proportion to its superficial area. Its natural capabilities, whilst they give promise of abundant success to agriculture, the rearing of cattle, and fisheries, demand

<sup>1</sup> *Hellas*, in its most ancient signification, was the name of a district of Thessaly, near Phthia. (Homer *Il.* ii. 683.)

at the same time constant diligence and industry. From the earliest times the attention of the people seems to have been directed to navigation and commerce; but the same peculiarities of situation which invited such undertakings, would render foreign conquest, as well as a nomadic life within their own frontiers, exceedingly difficult, and promote the separation of the people into a number of small independent states, without however checking in any considerable degree their intercourse with one another.

## HISTORY.

### § 1. *The Grecian tribes.*

A great part of Greece, as of the neighbouring countries, is said to have been peopled, in days of yore, by the Pelasgians, a race connected with the Italians and Indians, who appear to have emigrated from Asia, and divided themselves into two branches, the Latin and the Greek. We read also of other tribes, such as the Thracians, vestiges of whose influence may be discovered in the early Greek religion and poetry—the Leleges, Dryopes<sup>2</sup>, &c. By degrees the Hellenes (οἱ Ἕλληνες), a tribe nearly allied to the Pelasgians, spread from the south of Thessaly (where they are mentioned by Homer, Il. ii. 684, as dwelling together with the Myrmidons), and partly by expelling the original inhabitants, partly by incorporating them into their own nation, succeeded in giving their name to the whole of Greece. Hence the tradition, which derives the four principal Grecian tribes, the Æolians, Dorians, Ionians, and Achæans, from the sons or grandsons of a mythic patriarch named Hellen. Of these, the Æolians were spread over Greece from the remotest antiquity; the Achæans<sup>3</sup> were a powerful nation in the heroic

<sup>2</sup> To the same class belong the Centaurs, Lapithæ, Dolopians, and other Thessalian tribes; the Phlegyans and Minyans in Thessaly and Boëtia; the Curetes in Ætolia, Acarnania, and Eubœa; the Epeans and Caucones in Elis, with many others. We are ignorant of the precise relation which these tribes bore to the people mentioned in the text.

<sup>3</sup> In Homer, the terms Achæi, Argeioi, and Danai, are used as

ages; and the Ionians and Dorians became more important than either, though at a somewhat later period. Other traditions, of a very mythical and unsatisfactory character, mention the immigration of foreigners, such as Danaus and Cecrops, who planted Egyptian colonies in Argos and Attica; Cadmus, the leader of certain Phœnicians, who settled in Bœotia; and Pelops, who came from Asia to the Peloponnesus. Thus much is certain, that the connexion of Greece with Asia is of very ancient date, and that the art of writing was learnt from the Phœnicians; although the intercourse of the Greeks with foreigners was far from exercising so overwhelming an influence as to change the national character in any essential particular.

### § 2. *Migration of the tribes.*

The notices of those remote times, if we except the light thrown on the events of the Trojan war (B.C. 1184) by the poems of Homer, are hopelessly obscure and confused. Some traditions, however, have reached us of revolutions and migrations among the tribes, which were occasioned by various political convulsions, not only before, but subsequently to, the siege of Troy. The last of these was the immigration of the Dorians and Ætolians into Peloponnesus (B.C. 1104); from which period we may date the supremacy of the Hellenic name. In consequence of this movement, the Dorians became possessors of the greater part of Peloponnesus, the ancient inhabitants of which were either enslaved or expelled, or were incorporated into the Dorian tribe. The Achæans, who had previously occupied a considerable portion of the peninsula, were now forced to take refuge in Aigialos (Achaia<sup>4</sup>); from which they expelled the Ionians, who migrated in the first instance to Attica, and thence at a later period to the western coast of Asia Minor, where colonies were also

general names for the whole nation. *Ἕῃκοι* seems to have been an ancient designation of the Hellenes, when they dwelt near Dodona in Epirus. Thence it was carried to the coast of Italy; and subsequently disappeared from history, until it was revived by the Romans.

<sup>4</sup> Of the inhabitants of Peloponnesus, the Arcadians and Cynurians were the only people who retained their original settlements (*Autochthōnes*).



founded by other Grecian tribes. These migrations having gradually ceased, the different nations remained occupants each of its own distinct territory. Of the principal tribes the Æolians possessed Bœotia, a part of Eubœa, some of the islands, as Lesbos and Tenedos, and the coast of Mysia. The Ionians colonized Attica, a part of Eubœa, the Cyclades, and the coast of Lydia, with several of the islands. The Dorians had Doris, a great part of Peloponnesus, Megaris, Crete, and a number of the smaller islands. In some districts, especially in Northern Greece (Locris, Phocis, Ætolia, and Acarnania, for instance), we still find pre-Hellenic tribes. In Thessaly dwelt the Thessalians, who had migrated from Thesprotia in Elis, the Minyans and Ætolians; and in the colonies, a mixture of all the different races. Among the Ionians and Dorians, more than any other people, we find a distinctly marked family character, which manifests itself in their language, literature, cultivation of the arts, and political institutions.

§ 3. *Development of political institutions. Decline and fall of monarchy.*

We learn from Homer that in the heroic age Greece was divided into a number of petty independent states, governed by kings, whose authority, though considered to be of divine origin, does not seem to have been very distinctly defined with reference either to the aristocracy or to the people. This separation into small states was of long continuance, nor do we, in fact, ever hear of any permanently established confederacy among the Greeks. The states were formed by the voluntary annexation of a district or tract of country to some city which had risen into importance by its trade or commerce. Hence the similarity of the words used to express the notions of "a city," and "a state" (πόλις, πολιτεία, πολίτευμα). In these states (with the exception of Epirus) the form of government was gradually changed, between the years B.C. 1100 and 900, from the monarchical to the republican; a revolution which was favoured by the innate love of the Greeks for freedom and independence, the insignificant extent of the states themselves, and the tendency of men's residence together in cities to develop a civic constitution; especially when the low state of intellectual cultivation, their simpler

A political relations, and the general employment of slaves (captives taken in war, or purchased from the barbarians), placed all freemen on a comparatively equal footing. Not unfrequently the change of constitution was occasioned, or at least hastened, by the misconduct of the king himself.

#### § 4. *The Aristocracy.*

7 The development, however, of the popular form of government was gradual. The first movement was made by the aristocracy, whose encroachments undermined the monarchy, and paved the way for more liberal institutions, without either violently overthrowing the kingly power, or assuming a hostile attitude against the as yet imperfectly developed democracy. The foundation of such an aristocracy was gentle birth (εὐπαριδαι, εὐγενεῖς), with its accompanying personal qualifications, freehold property, knightly service (γεωμόροι, ἵπποβόται, ἵππεις), and at a later period, when commerce had increased, the possession of personal wealth (οἱ πλούσιοι, οἱ τὰ χρήματα ἔχοντες). This distinction between the aristocracy and the people is expressed by the terms οἱ καλοὶ κάγαθοί, οἱ ἐσθλοί, οἱ ἄριστοι, on the one side; and οἱ πονηροί, οἱ δειλοί, οἱ κακοί, on the other. Sometimes it was founded on the distinction between city and country, especially where foreign conquerors had taken possession of a town, and circumscribed the civil privileges of the vanquished. In such cases the latter were either permitted to retain their personal liberty and property, subject, however, to the payment of tribute and the forfeiture of their civic rights, or were deprived of their freedom, and became the bondsmen of their conquerors, like the Helots (εἰλωτες) at Sparta, or the Penestæ (πενέσται) in Thessaly.

#### § 5. *Development of the Democracy.—Struggle of parties.*

8 The taste for importance and influence in the state, when once excited, continued to enlarge its circle, so that the aristocracy was by no means permitted to remain in the undisturbed enjoyment of the power it had acquired. Such an aristocracy often degenerated into an oppressive oligarchy, which, although supported at first by its hereditary reputation, the preponderance of property and intelligence, and the possession of arms and fortified places,

was not unfrequently involved in a fierce controversy with the newly aroused democratic spirit (*δῆμος*, *plebs*); which produced a general struggle between the aristocratic and democratic parties throughout the whole of Greece and her colonies. The results of this struggle varied according to circumstances; but, in many instances, the popular party was triumphant, and succeeded in wresting from its rival the remission of debts due from the commons to the aristocracy, the privilege of intermarrying with the nobles, equality of civil rights, and a larger share in the administration. Sometimes these party contests led to the formation of a constitution, either through the personal authority of some individual (*αἰσυνῆται*) like Pittacus of Mitylene (B.C. 590), or by means of an established code of laws like those of Lycurgus at Sparta (884), Zaleucus among the Epizephyrian Locrians, Charondas in Catana and several Chalcidic cities (both about the middle of the seventh century before Christ), and Solon at Athens (594). More frequently, however, the efforts of the democracy ended in the establishment, for a time, of an absolute anti-aristocratic monarchy (*τυραννίς*), in which the ruler's will was the only law. Such, for example, was the tyranny of Cypselus at Corinth (655), who, with the assistance of the people, overthrew the oligarchy of the Bacchiadae. This was especially the case in the seventh and sixth centuries before Christ; yet it would be a mistake to suppose that absolute monarchy in those days, provided always that it did not degenerate into caprice or ferocity, was hostile to the people, or unfavourable to the expression of public opinion.

#### § 6. *The same subject continued.*

The increase of navigation and commerce, the extension of their cities, and the more general diffusion of knowledge, were all favourable to the development of the democratic principle, which was, moreover, frequently promoted by the corruption of morals peculiar to an oligarchy; sometimes, too, it happened that some member of the oligarchical body became the leader of the popular party. The Persian war, whilst it awakened the consciousness of Greek nationality, and brought the different states into closer political contact, at once both raised the courage of

A the people, and weakened the resources of the aristocracy. In the Peloponnesian war (B.C. 431—404) the aristocratic party generally sided with Sparta, and the democratic with Athens; whilst during the whole war the struggles of the two factions continued as fiercely as ever in the several states. At the end of this contest the aristocracy was victorious; but its abuse of the power thus acquired produced disturbances, banishments, and wars of extermination, in which we find foreign mercenaries serving in the place of the native soldiers, who were themselves  
 B also frequently hired in the same manner by foreign powers. In many places there arose an unbridled and oppressive democracy, led by ambitious and selfish demagogues, which was resisted by oligarchic factions or associations (*ἐταρπείαι*, *συνωμοσίαι*). The demoralization produced during these struggles sapped the very foundations of Grecian liberty, paved the way for the attempts of Philip of Macedon to obtain the sovereignty of all Greece, and made their country the theatre of various wars in the days of his successors. Yet in these very wars we witness,  
 C from time to time, flashes of the old Grecian spirit: such, for instance, were the attempts at Sparta to overthrow the oligarchy, and re-establish the constitution of Lycurgus, and the struggle of the democratic Achæan league against the tyranny and power of the Macedonians.

### § 7. *Decline and fall of the Grecian states.*

- 10 In the midst of all this confusion, the arms of the Romans opened for themselves a way into Greece. The taking of Corinth (B.C. 146) gave the last blow to Grecian freedom. The political affairs of Greece were now managed by the Romans; but the governor of Macedonia still continued to exercise great influence, until the whole of Greece was at last incorporated into one province, under the name of Achaia. At the same time some of the cities were treated more indulgently than the rest; a few, such as Athens and Delphi, were even recognized as *liberæ civitates*. Nero's whim, at a later period, of proclaiming the independence of Greece, produced no results. The echo of her former literary renown was indeed heard in Athens, but national feeling and intellectual life were extinct; and the land, weakened already by Roman tyranny, and the struggles

of the Greeks with one another, was utterly devastated in a after times by the barbarian invaders.

§ 8. *General form of the constitution in the free states of Greece.*

As essential parts of every Hellenic constitution, whether aristocratic or democratic, we may notice the Senate and the Popular Assembly, both of which were always recognized from the days of the monarchy. In democratic states the sovereign power resided in the General Assembly of the people; in aristocratic, it was in the hands of the senate (*γερονσία*) or Assembly of the Notables. The executive authority was vested in a host of commissioners, or of magistrates under various names, who, according to the aristocratic or democratic form which the ever changing constitutions of the states happened for the moment to assume, were elected by a constituency, and under qualifications more or less limited, and continued in office during a longer or shorter period. These functionaries were also subject to a *δοκιμασία*, or trial, previously to entering on their office, and subsequently were required to give an account (*εὐθύνη*), before the supreme government, of the manner in which they had discharged its duties. The judicial power was shared in various ways by the people, the senate, and the magistrates. The more important criminal charges were generally disposed of by the people or the senate, whilst private disputes were settled by magistrates or colleges of judges.

§ 9. *Ionian and Doric states, particularly Athens and Sparta.*

In that Grecian race, which, on account of its superior intelligence, developed its powers most rapidly, and by means of its commerce and navigation attained the highest state of prosperity (I mean the Ionic), democracy made the most rapid advances. The most important among the Ionic states was Athens, where the healthy life of democracy, and a yearning after a free and universal development, displayed itself more vigorously than elsewhere, but soon degenerated, as far as the multitude were concerned, into a one-sided struggle for equality, capricious treatment of the powerful, an envious opposition to superior vigour

**A** and capacity, unbridled licence and disobedience, and at last into coarse selfishness and empty vanity, which was made the tool of every demagogue and sycophant who chose to flatter it. Among the Doric states, Sparta was the most considerable. Here the genuine Spartans, or inhabitants of the city, formed, in their relation to the Periœci or inhabitants of the country, an aristocracy, which at a later period became an oppressive oligarchy. Here, too, we find the notion, so universally prevalent among the ancients, of the state's supremacy over individual citizens, **B** carried out to its utmost extent of severity; for the state made, so to speak, the individual its bondsman, broke up domestic life almost entirely, and rendered free development impossible. As long as an enthusiastic belief in the sanctity of the state, and a stern resolve to obey its laws and customs, reigned in the hearts of the people, Sparta flourished, and the unity and concentrated power of its constitution insured it victory over other nations; but the unnatural fetters in which individual freedom was bound by the constitution, could not stand the test of time; and **C** an immoderate striving after power and riches ensued, which prepared the way for the ruin and dissolution of the Spartan commonwealth.

§ 10. *Points of union for the whole of Greece.—Festivals and Oracles.*

- 13** Greece possessed a system of commonwealths, each of which was recognized by the rest; but for the continuance of this recognition there existed no guarantee or written instrument, so that there was often nothing but an *opposition of interests* to restrain the violent encroachments of the more powerful. Still, though these little states were not only independent of each other, but often even on terms of hostility<sup>1</sup>, the different nations found a bond of union in their general name of Ἕλληνες, the consciousness of their descent from the same ancestor, and a common language, religion, and manners (τὸ Ἑλληνικὸν εἶν ὁμαιμὸν τε καὶ

<sup>1</sup> Yet, at different periods, we find larger or smaller portions of Greece united for particular purposes. Such was the Argonautic expedition in ancient times, the campaign of the seven princes against Thebes, and, above all, the Trojan war. At a later period, most of the Greek states formed an alliance against the Persians.

ὁμόγλωσσον καὶ θεῶν ἰδρύματά τε κοινὰ καὶ θυσίαι ἡθεὶ τε ἂ ὁμότροπα, Herod. viii. 144); at all events, this nationality was distinctly understood when they were opposed to foreigners or barbarians. The offspring of this consciousness was a sort of Grecian international law<sup>6</sup>, founded, however, on no distinct enactment, and liable to be set aside at any time by the stronger party. To the religious institutions, by which this feeling of national unity was sustained, belonged their great feasts, and the Olympic, Delphic, Nemean, and Isthmian games; which, from mere local observances, attained by degrees the rank of national solemnities; and were attended by embassies from all the states, as well as by crowds of people from every part of Greece. Under this head we must also class the Oracles; especially that of Delphi, which enjoyed great reputation and influence in all the Grecian states.

§ 11. *Points of union for particular portions of Greece.—The Amphictyons, local confederations, Symmachia, Hegemonia.*

We find that smaller portions of Greece were also<sup>14</sup> united by religion; inasmuch as their feasts and common worship produced a closer relation (Amphictyonia) to one another, by means of which the observance of certain principles of international law was inculcated. Between the inhabitants of the same district we often meet with a sort of confederation (as in Bœotia); but the struggles of some individual states for supremacy, and the resistance of others, often weakened, or even broke up these alliances. Two of these leagues, the Achæan and Ætolian, obtained a temporary importance towards the end of Grecian independence.—We read also of alliances called Symmachiaë,

<sup>6</sup> Examples of this may be found in the practice of sending ambassadors to each other before war was proclaimed, sometimes with authority to refer the dispute to arbitration; in the proclamation of war by heralds, whose persons were held sacred and inviolable; in the respect paid, during the continuance of hostilities, to temples, consecrated ground, and priests in the ransom of prisoners, and the infamy attached to those who refused to give up the dead, or misused their bodies; in the necessity of obtaining a special permission to pass with an armed force through the territories of another power; and the strictness with which the duties of private as well as public hospitality were observed.

A generally between nations of the same race, which were headed by the most powerful members of the confederacy; thus, for example, Sparta took the command of the other nations in the Persian war, and Athens at a later period was at the head of most of the Ionic states; but even these alliances were generally disturbed by the haughtiness and selfishness, with which the weaker party were treated by the more powerful.

### § 12. *Colonies.*

- 15 The Greek passion for separation and independence displayed itself in the peculiar relations which subsisted B between their colonies and the mother country. Instead of clinging, as the Roman colonists did, to the state which sent them out, the Greek settlers always took the earliest opportunity of asserting their independence, and breaking off all connexion, except in matters of religion, with the parent commonwealth. In another point of view also C these colonies gave proof of the vigour and intellectual superiority of the Hellenic race; for in the midst of barbarians, by whom they were surrounded on every side, they still preserved, and even spread their native language and national peculiarities.

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## THE HEROIC AGE.

### § 1. *Meaning of the term.*

- 16 By the heroic age we generally understand the period which elapsed between the first immigration of the Hellenes into Thessaly, and the expedition of the Dorians and Heraclidæ into Peloponnesus in the year B.C. 1104. The most distinguished representatives of this period are Bellesophon, Perseus, Hercules, Theseus, Jason, and the other heroes of the Argonautic expedition, with the warriors who fought under the walls of Troy and Thebes. The accounts of this period are a medley of historical notices D and mythical legends, which it is often impossible to separate from one another. The epoch most familiar to us, as regards both the public and private life of the Greeks, is that of the Trojan war (B.C. 1184). The poems from which we derive this knowledge, were, it is true, composed



somewhat later than the events recorded by them, and have not come down to us in their original form: still they bear the stamp of truth and harmony so deeply impressed, that we may safely admit them as real representations of the times which they describe.

## § 2. *Civilization.*

In those early times fierceness and brutality, war and robbery, reigned almost without control. These evils were combated indeed by such heroes as Minos (the putter down of piracy), Theseus, and Hercules; but even at the period of the Trojan war, civilization was still in its infancy. Violence in action and coarseness of speech had by no means disappeared; piratical expeditions and forages into neighbouring states (for the purpose generally of driving off their cattle), with the usual reprisals on the part of the plundered, were of perpetual occurrence; nor were murder and sanguinary revenge by any means uncommon. On the other hand traces of a milder and more humane spirit are not wanting. The influence of religion was felt in various shapes; men looked upon the persons of heralds as sacred, and respected leagues and armistices. To set against the fierce outbreaks of passion, many instances may be produced of self-control, moderation, and respect to the aged and experienced. Public opinion began to make itself respected, and the fear of public censure to have its effect on the powerful. We meet with numerous examples of friendship (Theseus and Pirithous, Achilles and Patroclus, Orestes and Pylades); of kindly intercourse with old and faithful servants (Eumæus and Eryclæa) and of connubial and parental affection. The stranger<sup>7</sup>, the necessitous, or the exile, might depend on being hospitably received for the sake of Zeus (Jupiter), their protector (Ζεὺς ξένιος, ἱκετήσιος, ἐπιτιμήτωρ ἱκετῶν τε ξείνων τε). Connexions of hospitality between ancestors were remembered and respected by their descendants. We read of πτωχῶν θεοὶ καὶ Ἐρινύες. Strangers received a friendly welcome, and were asked no question until they had partaken of the family

<sup>7</sup> That the *immigrant* was merely tolerated and protected, but enjoyed no rights or distinctions, may be inferred from such expressions as ἀρίμητος μετανάστης.

A meal. Presents were also given to them (*Ξεινήϊον*, Il. ix. 197. xviii. 369. Od. iii. 29. 69. iv. 20). Minstrels (*ἐπίηρες ἀοιδοί*), as Phemius at Ithaca and Demodocus among the Phæacians, enjoyed distinguished favour and respect, (Od. viii. 472—481,) for at a very early period the Greeks had learnt to ascribe the outpourings of genius to divine inspiration (*θεῖος, θέσπις ἀοιδός, θεὸς ὤπασε θέσπιν ἀοιδήν*, Od. viii. 498. *θεὸς δέ μοι ἐν φρεσὶν οἶμας παντοίας ἐνέφυσεν*, Hesiod. Theog. v. 94). Sometimes, but more rarely, we read of heroes (as Achilles) or the people, raising  
B a song. (Il. i. 472. ix. 186.)

### § 3. *The State, and its constitution in general.*

- 18 Politics were yet in their infancy. The idea of one all-pervading political life not being yet developed, men's notions of a commonwealth, whether in its external relations to other states, or its internal arrangements, were wavering and undefined. Of any recognized rights of nations we find only a few feeble traces; for instance, in the inviolability of heralds. The internal economy of the commonwealth was gradually developed after a model taken from private life. Thus the most ancient form of government, existing  
C even in the heroic ages, was the patriarchal monarchy, which does not seem to have possessed any very distinct character, or to have defined very accurately the rights and duties either of prince or people. We find, with the King, an aristocracy distinguished by their ability, or skill in the use of weapons, or property, with a pedigree derived by tradition from the gods; and, finally, a large body of free citizens. But the privileges of these three powers in the state were defined by no laws, and in many instances ran  
D imperceptibly into one another.

### § 4. *The King.*

- 19 The kingly office was esteemed sacred; for men looked upon the power of Kings (Il. ix. 98), as well as their pedigree, as derived from the gods, and respected their persons as being under the immediate protection of Zeus (Jupiter) himself (Il. ii. 197. *διοτρεφέες βασιλῆες, διογενεῖς*, Hom. *ἐκ δὲ Διὸς βασιλῆες*, Hesiod); but the estimation in which the sovereign power was held depended also on personal qualifications, and was by no means

secure against usurpation; as we find in the instances of A Penelope's suitors, and Ægisthus. The form of government, however, was not always monarchical; at least we read in Homer's catalogue of the ships, that of the nations there enumerated some had two leaders (as the Bœotians, Phocians, and Cretans), some three with a commander-in-chief (as Argos and several cities in Argolis), and others four (as the Eleans). Generally speaking, the throne was hereditary, but without any very definite settlement of the order of succession; in default of male heirs it might descend to a female, as in the instance of B Helēna. The King (ὁ βασιλεύς) commanded the army in time of war, administered justice in conjunction with the Senate (δικασπόλοι, θεμιστοπόλοι βασιλῆες), and offered the public sacrifices, although, in other respects, his office was distinct from the priesthood. Ill-defined as the boundaries between right and wrong were in individual cases, there was not wanting a general idea of the duties of Kings, which displayed itself in complaints when their power was capriciously abused, and in praises of a paternal government. (Il. ii. 24. i. 231. xii. 310. Od. iv. 630. ii. 234.) Their c ensign of dignity was the sceptre (σκήπτρον<sup>7</sup>), a staff, which they always bore on public occasions. They were attended by κήρυκες, heralds, and official servants. Among their prerogatives (τιμή, γέρας) were precedence at public assemblies and conferences, a separate portion of land (τέμενος), presents and tributes (δῶρα, δωτῖναι, θέμιστες), and the first choice of the booty taken in war, of which they received also a larger share than others.

### § 5. *The Aristocracy.*

The aristocracy were distinguished by the names of 20 ἥρωες, ἄριστοι, ἀριστῆες, ἔξοχοι ἄνδρες. With reference to D their dignity they were also called γέροντες and βασιλῆες, and on account of their share in the deliberations of the Council or Senate (βουλῇ) had the title of king's counsellors (βουλευφόροι ἄνδρες). They took part in affairs of state, composed the flower of the army, and enjoyed in consequence peculiar distinctions (γέρας, οἶκος γερούσιος). Agamemnon had for his council the princes, who were sovereigns in

<sup>7</sup> Sceptres were also borne by heralds, generals, when they harangued the people, and judges.

<sup>A</sup> their own lands; Priam had the Trojan *δημογέροντες*, and Alcinoüs the Phæacian *βασιλῆες*.

### § 6. *The People.*

- 21 The mass of free burghers (*δῆμος*, *λαός* or *λαοί*) composed the general Assembly of the people (*ἀγορῇ*). Their power, although unconfirmed by any distinct recognition of their privileges, was by no means without influence, nor was it ever safe to resist the open expression of public opinion (*Od.* xiv. 239. xvi. 425). It does not seem, however, that the Assemblies were ever convened for the express purpose of deciding questions, or at certain definite <sup>B</sup> periods, but rather came together, as occasion required, to receive communications, or convey their wishes to the king, as a guide for his conduct. No expression of dissent is mentioned, but simply of approbation (*Il.* ii. 335); still less does any individual ever seem to have possessed the power of coming forward on his own authority. Chryses (*Il.* i. 15) addresses himself, it is true, to all the Achæans, who express their approbation of his arguments. Agamemnon, nevertheless, in spite of this demonstration, decides the question himself, and that without any remonstrance <sup>C</sup> from the Assembly. In the second book of the *Iliad* Agamemnon pretends to consult the people on the subject of their return to Greece; but although they eagerly embrace the proposal, we find the will of their princes carried into effect by means of persuasion and threats. Thersites, the only man who dared to express his opinion unreservedly, is roughly handled by Odysseus (*Ulysses*), to the great delight of the people. We read of classifications or sections of the people under the names of *φύλα* and *φρῆγραι*.

### § 7. *Administration of Justice.*

- 22 The administration of justice was not directed by any <sup>D</sup> fixed written laws (the expression *νόμος*, *Law*, never occurs in Homer), but depended on certain maxims founded on experience and ancient custom (*δίκη* and *θέμις*), and was supposed to be under the especial protection of the gods, particularly of Zeus and Themis (*Il.* i. 239. *Od.* ii. 69). The government seems to have concerned itself very little about private disputes, unless the parties themselves wished the matter to be decided publicly or by arbitration. In

such cases, the more important questions were settled by <sup>A</sup> the king, generally with the assistance of his Council of Elders (*βουλή γερόντων*), according to the rules of equity, or of some custom sanctioned by divine authority (*θέμιστες*). Most of these cases seem to have been claims of compensation for murders or injury to property. The murderer endeavoured to propitiate the family of the murdered man by submitting to a fine (*ποινή*), Il. ix. 633—636; but if he failed in arranging this, he escaped their vengeance by voluntary exile. The form of such a process is seen in Il. xviii. 407—508.

B

### § 8. Religion.

The supernatural world of the Greeks, as its image was <sup>23</sup> impressed on the minds of the people by the lively representations of Homer's poetry, was peopled with beings who exercised a control over nature, but were subject to human passions and lusts, and maintained a constant intercourse with mankind. The means by which man approached the gods were prayers and vows (*εὐχαί, εὐχολή, λιταί: ἀρᾶσθαι, εὐχεσθαι, χεῖρας ἀνέχειν, ὀρέγειν, γουνάζεσθαι*), libations (*σπένδειν, λείβειν: χοή, σπονδαὶ ἄκρητοι*). Sacrifices <sup>8</sup> (*θυσίαι, ιερὰ ῥέζειν*) of oxen, sheep, and goats, sometimes in great numbers (*ἐκατόμβη*), of beasts without blemish (*τέλειος*) which had never laboured for man. Sometimes the horns of the victims were gilded. For the sacrificial usages compare Homer, Il. i. 448. ii. 420. Od. iii. 436. Oaths were confirmed by a sacrifice (*ὄρκια τάμνειν*, Il. iii. 105), and libations. Other gifts (*δῶρα, ἀγάλματα, θύεα*) were presented to the gods as expiatory or thank-offerings; Hecuba, for instance (Il. vi. 293), offered a *πέπλος*, to Athēnē (Minerva).

D

Prayers, libations, and sacrifices were also accompanied by purification or washing of hands (*ἀπολυμαίνεσθαι, χεῖρας νίπτεσθαι*).

### § 9. Temples—Priests and Prophets—Oracles.

The objects employed in the worship of the gods were <sup>24</sup> Temples (*νῆος, δόμος*), consecrated Groves or enclosures (*τέμενος*), and Altars (*βωμός*). In the temple of Apollo, or

\* The mythic legends often mention human sacrifices. In Homer we find Achilles offering twelve Trojans to the ghost of Patroclus.

- A the Acropolis of Troy we hear of an ἄδων, and in the temple of Athēnē (Minerva) on the same hill there was a statue of the goddess. Worship was performed by the master of the family, and in the case of public sacrifices by leaders or kings. There were, however, priests especially set apart for the service of certain gods or temples (ιερεῖς, ἀρηγῆρες, θουσκοί), as Chryses, the priest of Apollo. Mention is also made of diviners and wizards (μάντιες, θεοπρόποι), who foretold events from signs (τέρατα, σήματα), such as thunder and lightning; or from the song and flight of birds, especially birds of prey (οἰωνοπόλοι, οἰωνισαί, δεξιὸς ὄρνις); or from dreams (ὄνειροπόλοι). At a very early period we find traces of certain sacerdotal families, in which the priestly office was hereditary; and of oracles—as for example, the oracle of Zeus (Jupiter) at Dodōna, in Epīrus, where the god made his revelations from a sacred oak (ἐκ δρυὸς ὑψικόμοιο), and the Pythian oracle of Apollo (χρεῖων Φοῖβος Ἀπόλλων).

#### § 10. War. Offensive and defensive arms.

- 25 The weapons of the old rough times were stones and clubs, the latter of which were wielded by Hercules and Orion. The club (κορύνη<sup>9</sup>) was never employed by Homer's heroes, but it is mentioned in Il. vii. 138 (Ἀρηΐθοος κορυνήτης). Stones (χερμάδιον) were used occasionally. Their offensive weapons were bows and arrows (τόξον, νεῦρα βόει, ἰός, διστός, βέλος [a general name for all missile weapons]), quivers (φαρέρη), the spear (δόρυ, ἔγχος, ἐγχεῖη, ξυστόν, μελία<sup>1</sup>), with its head of bronze (αἰχμή χαλκείη), and the σαυρωτήρ or οὐρίαχος<sup>2</sup>, the spiked end of the lower extremity of the shaft: the sword (φάσγανον, ἄορ, ξίφος) with its scabbard (κολεόν) and strap (τελαμών or ἄορτήρ). D Slings (σφενδόνη) and battle-axes (ἄξινη, πέλεκυς) were sometimes, but rarely, used. The defensive arms were the helmet (κόρυς, κυνέη, πήληξ, τρυφάλεια, στεφάνη εὐχαλκος) with a crest of horsehair (λόφος ἵππειος or ἵππιωχαίτης, κόρυς ἵππουρις, ἵπποδάσεια, ἵπποκόμος) and one or more

<sup>9</sup> [Κορύνη in Homer, and in the Attic poets; except Eur. Suppl. 715.]

<sup>1</sup> [Μελία properly ash-tree: the shaft being frequently the barked and polished stem of a young ash.]

<sup>2</sup> [In Attic or common Greek στύραξ.—D. A.]

φάλοι or bosses: mention is also made of a low morion <sup>A</sup> without a crest (καταϊνῆ), and the cuirass (θώραξ, consisting of two pieces, γυάλα, χιτῶν στρεπτός). Hence Ἀχαιοὶ χαλκοχιτῶνες: but Ajax, the son of Oileus, was λινοθώραξ, i. e. wore a breastplate of linen. They had also belts, and waist-bands (ζωστήρ, ζῶμα, μίτρα<sup>3</sup>), greaves (κνημίδες), a shield (σάκος, ἀσπίς) of skins and plates of brass, with a knob or boss (ὀμφαλός) in the middle, and a leathern rim (ἄνρυξ): it was furnished on the inside with cross bars (κάνονες) and a thong (τελαμών). There were also lighter shields (λαιοθήια). The metal usually employed was bronze <sup>B</sup> or copper. Iron was used for axes: silver, polished steel (κύανος), and tin (κασσίτερος) to ornament their armour. The complete equipment of a warrior was termed τεύχεα, also ὅπλα (in the Iliad), and ἔντευα.

### § 11. The Battle.

The art of war was in its infancy in the heroic age; <sup>26</sup> the fate of a battle being mostly decided rather by the bravery of individual warriors than by any well-considered arrangements or the application of military tactics. We do, it is true, find some traces of discipline in Il. ii. 362. iv. 297. Nestor and Mnestheus are celebrated <sup>C</sup> for their acquaintance with it: and the quiet and steady march of the Achæans is contrasted with the noisy advance of the Trojans: but all this seems to have been of little consequence in the actual battle. In Homer's descriptions scarcely any thing is mentioned except the exploits of leaders and heroes. These generally fought in two-wheeled chariots (ἄρμα, ὄχηα: also δίφρος—signifying literally a seat for two persons), with two horses (διζυγες ἵπποι) and sometimes a third (παρόρορος; an outrigger). In the chariot were two men (ἱππῆες), a charioteer and a <sup>D</sup> warrior (ἡνίοχος or ἡνιοχεύς and παραβάτης). These advanced as champions (πρόμαχοι) into the space between the two armies (πολέμοιο γέφυραι), and either charged the enemy in their chariot, or began a single combat on foot, first with the spear and afterwards with the sword. Thus the battle was decided in a great measure by the personal bravery of

<sup>3</sup> [The ζωστήρ was worn above the ζῶμα and μίτρα (Ion. -η), [i. e. woollen and sometimes plated belt worn about the abdomen.] "It seems to have been a constituent part of the cuirass, serving to fasten it by means of a buckle, and also affording an additional protection to the body, and having a short petticoat attached to it."—D. A.]

- the leaders, whilst the courage of their followers was at the same time excited by their cheering shouts (hence the epithet *βοὴν ἀγαθός*). The infantry (*πρυλίες, πεζοί*) followed in compact masses (*πυκιναὶ φάλαγγες, στίχες, πύργος*). The spoils (*τὰ ἔναρα*) and the prisoners were delivered up to the leader, to be divided, after he had chosen a portion for himself, and sometimes extraordinary presents for the bravest of his followers. Those who had fallen were stripped of their armour (*ἔναρα βροτόντα*). A fierce struggle often took place for the possession of the dead bodies. If they remained in the power of the enemy, permission was sometimes obtained to bury them, or they were ransomed by their relations. Prisoners also were sometimes ransomed in the same manner.

#### § 12. *Camps—Sieges.*

- 27 We do not find in the Trojan war a siege conducted on scientific principles. Troy was fortified, and had a wall provided with towers (*ἀκρόπολις, πόλις εὐπύργος*). The Greeks protected their camp with a rampart, or a wall (*τείχος, πύργοι*) with battlements (*κρόσσαι, ἐπάλλεις*), a ditch in front (*ράφρος*), and palisades (*σκόλοπες*). Il. vii. c 327. 434. In the wall was a gate (*πύλαι*) for the egress of their chariots. The camp was in the neighbourhood of the ships (which were hauled up on land), and consisted of huts composed of earth or wood (*κλισίαι*). There seem to have been no *regular* sentinels or outposts (Il. ix. 66. vii. 371); only the disabled and unserviceable were stationed on the walls (Il. xviii. 514. viii. 517): nor had they any settled plan for sending out scouts. In the 10th book of the Iliad we read of them as employed by both sides.—The fate of a city taken by storm may be learnt from Il. ix. 591. Od. viii. 528.

#### § 13. *Navigation—Ships.*

- 28 It would appear that the Greeks were induced by the natural advantages of their country, to practise navigation at a very early period; for before the Trojan war, we read of their undertaking the Argonautic expedition. The vessels, which conveyed the Greeks to Troy (*νῆες εἶσαι, ἐύσσελμοι, ἀμφιέλισσαι, γλαφυραί, κορωνίδες, ποντοπόροι, κυανόπρωροι, μιλτοπάρηροι*), are enumerated in the second book of the Iliad; but the Catalogue is not to be relied on. During the siege they were hauled up on land, and rested



on shores or wooden props (ἔρματα). According to the number given in Homer's Catalogue, each ship contained from fifty to a hundred and twenty men<sup>9</sup>. The most important parts of the vessel were στείρη, the keel; πηδάλιον, the rudder; ἵκρια, the deck (also the upright side timbers on which the deck rests); ζυγά or κληῖδες, the thwarts or rowers' benches; ἑρεμός, the oar (in the Odyssey also called κώπη, strictly speaking the handle of the oar); νηὺς πρῶρη, the forecastle or prow; νηὺς πρύμνη, the after-part or stern; ἰστός, the mast, which was made fast to the fore- and after-parts of the ship by the stays (πρότονοι); ἰστίον, the sail; ὄπλα, the ropes, such as the πρηνήσια and πείσματα, the ὑπεραί, κάλοι, and πόδες. Ulysses builds a ship in Odyssey, v. 243. Homer does not describe any sea-fight, but he mentions a sort of poles employed on such occasions (ξυστὰ ναύμαχα). We read also of broad vessels of burden (φορτίδες εὐρείαι).

§ 14. *Domestic life of the Greeks.—Means of support.—Employments.*

The most universal source of wealth in the heroic age was the rearing of cattle. Rich men are called ἄνδρες πολυβοῦνται, πολύρρηνες, πολύαρνες, πολύμηλοι. But that agriculture was also at a very early period an important pursuit may be gathered from the writings of Hesiod, as well as from various passages in Homer, particularly those in which he uses similes derived from husbandry (Il. xi. 67. xviii. 540. 560). For their ploughs they employed oxen and mules. We read also of the cultivation of fruit (especially the vine), and of hunting and fishing. Their chief men, it would appear, were accustomed to employ themselves in agriculture, the breeding of cattle, and all sorts of labour. Thus we find Ulysses himself preparing his bed and building a vessel. In the same way we see the wives and daughters of kings engaged in weaving, sewing, and washing (as Helena, Penelope, and Nausicaa). The harder labour, however, was performed by male and female slaves (δμῶες, δμῳαί, ἀμφίπολοι<sup>1</sup>) who were either born in the

<sup>9</sup> In ancient Greece the Penteconter seems to have been for a long period the usual vessel of war. Triremes were first built about the year B.C. 700, but it was some time before they were in common use.

<sup>1</sup> The θεράπων differed from the slave; the term is in fact often used to signify a comrade in war (such as Patroclus was to Achilles, Meriones to Idomeneus, &c.). The word ἀνδράποδον is used only once

a country or purchased, and by *θήτες*, poor hired workmen. An important female domestic was the *ταμὴ* or housekeeper. —The amusements mentioned were chess (among the suitors of Penelope), throwing the quoit and hunting-spear (*αἰγανείαι*) among the besiegers of Troy, and various sorts of athletic games among the Phæacians. Similar sports were practised at the funeral of Patroclus (Il. xxiii. 257. 897), such as racing, boxing, wrestling, leaping, fencing, throwing the quoit and lance, and archery.

### § 15. *Arts—Commerce.*

30 It is clear from the poems of Homer that the Greeks were acquainted at a very early period with many of the arts which contribute to the comfort and elegance of life. The expression *δημιουργός* comprehends all those who exercised mechanical trades (thus excluding diviners, physicians, minstrels, and heralds); it is also used for carpenters in Od. xvii. 383. xix. 135. Among the arts we must especially notice architecture, and the working in metals, especially in bronze or copper, *χαλκός*; but also in iron, gold, silver, and tin (*σίδηρος*, *χρυσός*, *ἄργυρος*, *κασσίτερος*), and in *ἤλεκτρος* (amber [*Buttm. al.* a compound of gold and silver]). Ornaments of ivory were also common. Trade was carried on at an early period with the inhabitants of Sidon in Phœnicia, who brought them costly clothing, glass wares, and ornaments or toys (*ἄθύρματα*). For weights we have *χρυσῶιο τάλαντον* and *ἡμιτάλαντον*. Coined money is not mentioned<sup>2</sup>; the measure of value being a certain number of heads of cattle (*ἐκατόμβοιος*, *ἐννεάβοιος*). During the siege of Troy the Lemnians brought wine, which they exchanged with the Achæans for brass, iron, hides, bullocks, and slaves (Il. vii. 467).

### § 16. *Domestic affairs—Marriage—Education.*

31 The life of the Grecian women, as it is pictured in the Odyssey, although domestic, was very different from oriental seclusion. The marriage tie was respected (Penelope, Andromache, Arête; *δοῖς ἀνὴρ ἀγαθὸς καὶ ἐχέφρων, τὴν* (Il. vii. 475); *δοῦλος* is never employed by Homer; and *δούλη* only once (Il. iii. 409). On festive occasions heralds (*κήρυκες*) performed also the duties of servants to persons of distinction. There is scarcely any difference between the terms *ἀμφίπολος* and *δμῶη*.

<sup>2</sup> Pheidon, ruler of Argos in the first generation of the Olympic æra, seems to have been the inventor of coined money, as well as of weights and measures.

αὐτοῦ (ἄλοχον) φιλεῖ καὶ κήδεται. Il. ix. 341. Od. vi. A 182). This also appears from Hector's conversation with his wife (Il. vi. 407), and from the refusal of Penelope to marry any of the suitors, εὐνήν τ' αἰδομένη πόσιος δῆμοιό τε φῆμιν, Od. xix. 527. The lawful wife was called *κουριδίη* ἄλοχος or ἄκοιτις (in contradistinction to the *παλλακίδες* or concubines), and the children born in wedlock γνήσιοι, ἰθαγενεές, whilst the others were termed νόθοι<sup>3</sup>. Marriage was contracted from mutual affection, and with the free consent of the parents (Od. ii. 114. Il. ix. 304). The form consisted in a sort of purchase, the bridegroom making presents (ἔεδνα) to the parents of the bride. We read also of gifts from the parents to their daughter, which were returned to them if the marriage was ever dissolved. It was considered a blessing to have children. Violation of any filial duty was punished by the gods, as we find in the stories of Meleager and Œdipus. The children were the natural heirs; and in default of children the nearest relations (κληρονόμοι). The education of the higher ranks was not confined exclusively to bodily exercises. Thus Peleus, in Il. ix. 443, had Achilles instructed by Phoenix and taught μύθων τε ῥητῆρ' ἔμεναι πρηκτῆρά τε ἔργων. The art of healing was also taught him by Chiron (Il. xi. 832). He sings and plays on the φόρμιγγι. (Il. ix. 186.)

### § 17. Diet.

Among their prepared food is especially mentioned 32 wheaten bread (ἄρτος in the Odyssey, in other passages σῖτος, a term used to express all sorts of victuals) or barley-bread (ἄλφιτα), cheese (τυρός), roasted flesh (κρέας ὀπτόν) of oxen, sheep, hogs. The general name for meat, or rather for every thing eaten with bread, was ὄψον (ὄψα), which at a later period was especially applied to fish, a diet little esteemed, it would appear, in the heroic age, and never mentioned as forming a part of the Homeric feasts, which concluded with sacrifices. Their drink was generally wine mixed with water (μέθυ ἡδύ, οἶνος μέλας, ἐρυθρός, αἶθος, ἡδύς, μελίφρων, ἡδύποτος). They had also a mixed drink called κυκεών. Their usual meals were the ἀριστον,

<sup>3</sup> The illegitimate children were sometimes brought up at home. In Il. v. 70, one is mentioned who remained in the house and was kindly treated by the step-mother. Telamon also educates his natural son at home; Priam's legitimate and illegitimate children sit in the same chariot (Il. ix. 102).

A early in the morning; and the δόρπον at sunset. Festivals were celebrated by a banquet (δαίς, εἰλαπίνη). Such were given on certain occasions by the Kings to persons of distinction (Od. vii. 49. 189), as for instance by Agamemnon to the other princes (Il. iv. 259. ix. 70). Before eating, water was given to the guests for their hands (χερ-νίψ always in acc.). Each received his appointed portion, a larger quantity both of water and wine being presented to the most honoured guest. Herald's [p. 22, note] or public servants (κήρυκες, κούροι, οἶνοχόοι) poured the wine B out of the large vessels in which it was mixed with water (κρητήρ), into smaller cups (δέπας, κύπελλον, δέπας ἀμφικυπελλον<sup>4</sup>). On festive occasions less water was employed in the mixture. A complete banquet was celebrated with minstrelsy, instrumental music<sup>5</sup>, and dancing (Il. i. 603. Od. i. 152. viii. 99).

### § 18. Dress.

33 The clothing of the men consisted of an under tunic (χιτών), generally short, although we also hear of a χιτών C τερμύοις: the epithets generally applied to this part of the dress are λαμπρός, εὐννητος, σιγαλόεις, ῖηγάτεος. When they went out, a wide mantle (φᾶρος, also mentioned as an article of female dress) or χλαῖνα (a term applied only to the woollen cloak worn by men), was thrown over the tunic. The epithets applied to it were ἀνεμοσκεπής, ἀλεξάνεμος, οὐλή, φοινικέσσα, διπλή, ἑκταδίη. The hair was worn long; κερηκομῶντες Ἀχαιοί<sup>6</sup>. Their feet were protected by leathern soles (πέδιλα, ὑποδήματα), which were bound under the foot, when they went out. The women wore the πέπλος, a wide garment in which the body was enveloped (ἐανός, ποικίλος). Their clothes were bound together D with a girdle, ζώνη (καλή, χρυσεή), and fastened with περόναι and ἐνεαί. Their head-dresses were the κρήδεμνον, a sort of head-band or veil, and the καλύπτρη. To the female dress belong the ἔρματα, ear-rings (τρίγληνα, μορόεντα), necklaces (ὄρμοι), armlets (ἐλικες), &c.

<sup>4</sup> A costly goblet of superior workmanship is called ἄλεισον, a more simple one σκύφος and κισσύβιον.

<sup>5</sup> Of musical instruments we meet with the κίθαρις, φόρμιγξ, αὐλός, and σῦριγξ. The λύρη is also mentioned in Hom. Hymn. Merc. 423.

<sup>6</sup> Long and well-dressed hair was generally considered an ornament. Hence the epithet εὐπλόκαμος applied to Eos, Artemis, and the Nymphs; ξανθός to Demeter, Achilles, Ulysses, Rhadamanthus, Menelaus, and Meleager.

§ 19. *Houses.*

The residences of men of rank were called μέγαρα (a term 34 used also to express single rooms), δόμοι, and δώματα. A The whole building was surrounded by a wall (τοιῖχος, ἔρκος, ἔρκειον), through a gate in which (πύλαι, θύραι δικλίδες) visitors entered into a spacious court (αὐλή). On the inside of the wall was a corridor (αἶθουσα). There was also a similar αἶθουσα in front of the house, the middle of which was called πρόδομος. In it was the πρόθυρον, or front-door (it signifies also the space immediately in front of the house). The front room, which was also the largest, was called δῶμα (δόμος or μέγαρον also). There were also B side apartments (θάλαμοι, οἴκοι). Sometimes we hear of an upper story (ὑπερώϊον), where Penelope lived in the palace of Ulysses. Among the larger and more elegant houses we find the house of Menelaus, mentioned in Od. iv. 44. 46; that of the Phæacian king Alcinous (Od. vii. 85. 101), and that of Priam (Il. vi. 242); but the loose and indefinite manner in which houses and apartments are generally mentioned by Homer, renders it very difficult to form a correct notion of their several parts.

§ 20. *Furniture.*

The articles of furniture most frequently mentioned, are 35 θρόνοι, raised seats, with a footstool (θρῆνυς) and cushions c (τάπητες, κῶα, ῥήγεα, χλαῖναι), other seats or benches (κλισμός and κλισία), chairs (δίφρος), tables (τράπεζα), tripods (τρίπους), which were often given as rewards for victory, or presents (as were also cauldrons or basins, λέβης), beds (λέχος, δέμνιον, λέκτρον), with their furniture or bed-covers (ῥῆγος), consisting of skins or fleeces (κῶας, τό), and sheets (λίνοιο λεπτὸν ἄωτον, Il. ix. 661). In the houses we find warm baths (θερμὰ λουετρά), with bathing-tubs (ἀσάμινθος, ἡ). D

## SPARTA (ἡ Σπάρτα).

## CHOROGRAPHY.

§ 1. *The Country.*

Λακωνική or Λακεδαίμων is a mountainous country, divided 36 through its whole extent from north to south, by two

- A branches of the Arcadian chain, Ταῦγῆτος, the western, which is very lofty, and Parnon, the eastern. Between these two chains lies an extensive valley (κοίλη Λακεδαιμῶν, Il. ii. 581), watered by the Eurōtas, a river which rises in the north on the borders of Arcadia, and discharges itself into the Laconic gulf. The eastern chain terminates in the promontory of Malēa (or Malēa), the western in Tænārus or Tænarum. The valley of the Eurotas is narrow towards the north, but becomes wider towards the south, and contains some fruitful spots. The strip of land which runs  
 B along the coast on the other side of the mountains has also some valleys which admit of cultivation. The country is fortified by nature; high mountain tracts, with few and narrow passes, rendering invasion very difficult<sup>1</sup>.

### § 2. The Capital.

- 37 The capital of this country was Σπάρτα or Λακεδαιμῶν, on the western bank of the Eurotas. Among the public buildings of the city were the Περσική, a colonnade built from the Persian spoils; the Σκιάς, in after times a place of meeting for the people; and several Λέσχαι. The principal open places were the Χορός, where warlike dances were  
 C performed; and the Δρόμος and Πλαταιστιάς, two exercise-grounds. The largest Temple was that of Athēne (πολιούχος, Dor. πολιάδοχος, χαλκίοικος) on the Acropolis.

Lacedæmon was divided into κῶμαι or φυλαί, of which the names of four are known to us, viz., Pitāna, Limnæ, Mesōa, and Cynosūra. Some writers add a fifth, Dyme.

## HISTORICAL OUTLINE.

### § 1. Ancient history.

- 38 The most ancient inhabitants of the land were the Pelasgi and Lelēges. At the period of the Trojan war we

<sup>1</sup> The greater part of Messenia belonged to the empire of the Atridae; but was separated from it at the Doric immigration. Subsequently it was re-conquered by the Spartans, who held it until the battle of Leuctra, when it was enfranchised by the Thebans. Between Laconia and Argolis lay the district of Cynuria, the inhabitants of which are mentioned by Herodotus as Autochthōnes of Ionic descent, who were *doricized* by the Argives. This district was a perpetual bone of contention between the Lacedæmonians and Argives, until it was subdued by the former, B.C. 550.

find the Achæans mentioned as the most powerful people, and the family of the Atridæ as being in possession of part of Argolis and all Lacedæmon. The greater part of Messenia belonged also to this empire. Eighty years after the Trojan war (1104) the Doric race, whose original settlement is said to have been in Thessaly, invaded Peloponnesus under the command of the Heraclidæ, and, in conjunction with the Ætolians, made themselves masters of a great part of the peninsula<sup>8</sup>. The empire of the Atridæ was divided among their Heraclian leaders, of whom Teménus received Argos; Cresphontes, Messenia; and the sons of Aristodémus, Procles and Eurysthènes, Laconia, where by degrees they subjugated the ancient inhabitants, who were either made tributary and robbed of their rights as citizens, (Periœci, Lacedæmonians, in the more confined sense of the word [44, note 2]), or perhaps, in case of obstinate resistance or insurrection, were even deprived of freedom altogether (Helôtes). In Lacedæmon the Doric race displayed its peculiar character in the great independence of the people and their freedom from foreign influence.

### § 2. *Administration of Lycurgus.*

We know very little of the Lacedæmonian commonwealth during the times which immediately succeeded the Doric immigration. At a very early period it seems to have been the theatre of contentions between the kings and people. Lycurgus however (about the year 884) re-established order by creating or (to speak more correctly) shaping and strengthening out of elements which already existed, a constitution, built upon the solid foundation of hereditary custom and precedent. This form of government, whilst it permitted to the citizens the right of labouring for their own

<sup>8</sup> When the Dorians invaded Peloponnesus, the only Pelasgic tribe remaining was that of the Arcadians, who long retained their independence. At Corinth the Sisyphidæ were the rulers, in southern Elis the Nelidæ (both of Æolian extraction); in northern Elis, the Epeans, and in Ægialos the Ionians. With the exception of Argos, Lacedæmon, and Messenia, the Dorians by degrees made themselves masters of the rest of Argolis, Corinth, Sicyon, and Phlius (also of Megaris and Ægina). Thus the greater part of the Peloponnesus was in the power of the Dorians, and northern Elis in that of the Ætolians. Here and there we find more ancient tribes, such as the Cynurians (of Ionic race) between Laconia and Argolis; the Dryôpes in Argolis, Minyans, from Lemnos, in Triphylia, &c.

A support, at the same time strictly enforced the subjection of the individual to the commonwealth; man's whole existence was to be circumscribed within the limits of the citizen's political life; foreign influence to be excluded; and the foundation of independence, moderation, and political union, to be laid in strictly defined and unchangeable regulations. In some particulars the institutions of Lycurgus resembled the ancient forms of government in the heroic ages.

### § 3. *The rise of Lacedæmon—Hegemony.*

- 40 The effect of the warlike spirit developed by such a constitution, and of strength thus concentrated, was first displayed in the subjugation of the remnant of Achæan inhabitants, in the conquest of Messenia<sup>9</sup>, and in successful wars with the Arcadians and Argives. At a later period the Spartans gradually extended their influence over almost the whole of Peloponnesus, mingling in all the affairs of the neighbouring states, and especially strengthening their interest by the protection which they afforded to the aristocracy against tyranny on one side, and democracy on the other. This leadership, or *Hegemony*, which was at first confined to Peloponnesus, extended itself after the Persian war to the whole of Greece and the colonies, but found a powerful opponent in Athens. That state, it is true, was overthrown in the Peloponnesian war (B.C. 431—404); but Sparta soon lost the fruits of her victory through her own overbearing and selfish policy, and the support which she always gave to the most hateful oligarchy, wherever it was to be found. In consequence of this conduct, not only Athens, but for a short time even Thebes, again opposed her with success.

### § 4. *Decline of Lacedæmon.*

- 41 During the occurrence of these events the Spartan constitution had gradually been departing from its original character. Somewhat more than a hundred years after the time of Lycurgus, an important alteration was made by the establishment of the Ephōri, who were enabled to give a con-

<sup>9</sup> The first war was from B.C. 743 to 723; the second B.C. 685—668, according to Pausanias.



stitutional support to the people, and soon (partly through <sup>A</sup> the degeneracy of the royal families) became more powerful than the kings themselves. The constitution of Lycurgus was in fact suited only to a small state and a people of circumscribed views, who were firmly attached to the existing and traditional state of things. It imposed unnatural fetters on the free will and development of individuals, and consequently was shaken to its foundation, as soon as the acquaintance with foreign countries, which was the natural result of wars, especially of maritime wars, taught the people to enlarge their political horizon. The consequence of this <sup>B</sup> was the gradual dissolution of all the bands which united the citizen to the state, and the triumph of unlimited selfishness. In proportion as the state itself, in opposition to the views of Lycurgus, sought an increase of dominion and subsequently of wealth, did the lust of power and yearning after riches take possession of the people. Even the Kings and Ephori, as well as the members of the Senate, were pre-eminently open to bribery. Thus the form of government, partly through the decrease in the number of burghers (occasioned principally by their wars), and partly through <sup>C</sup> the distribution of property which gradually became more unequal, and the increasing mass of inhabitants, who, although free, had no voice in the state, was transformed into an oppressive oligarchy.

### § 5. *Fall of the Spartan Commonwealth.*

In this manner the Spartan Commonwealth gradually <sup>42</sup> crumbled away, never regaining its full power, although it sometimes even yet played an important part. The attempt of Agis III. (B.C. 240) to restore the ancient order of things by a new division of land and the introduction of fresh burghers, completely miscarried. Cleomènes III. (B.C. 226) <sup>D</sup> was for a time more successful: for he abolished the Ephorate, and endeavoured to re-establish equality among the citizens, and restore the spirit of the Lycurgian constitution; but his projects were eventually overthrown by the Macedonians. At length the Romans interfered in the struggle between the Spartans and Achæans, and made themselves masters of Peloponnesus (B.C. 146), permitting however a certain measure of freedom to Sparta. Even

- A the institutions of Lycurgus retained in some degree their form until the fifth century of the Christian æra.

## INHABITANTS OF LACEDÆMON.

### § 1. Spartans.

- 43 The inhabitants of Laconia were either freemen or slaves. The former consisted partly of Spartiates, partly of Perioeci, Mothæces, Nothi, Neodamōdes, and foreigners. The Spartiates (Σπαρτιάται), descended as they were from the original Dorian settlers, and themselves the dominant race, secured by the possession of landed property, exempted from the labour of agriculture, mechanical trades, and other burgher-like employments, with characters formed by the public education which the law prescribed, and by their continued intercourse with the other citizens, were the sole possessors of full political rights, and were all placed by the constitution on the same footing (δμοιοι in Xenoph. and Demosth.). We find in Sparta, as in all the Doric states, three φυλαί—viz. Ὑλλεῖς, Δυμᾶνες, and Πάμφυλοι<sup>1</sup>, which, according to the legend, derived their names from Heracleid princes, but nevertheless seem to indicate the three races, from the amalgamation of which the Doric people were formed. The tribe Ὑλλεῖς, into which the Heraclidæ were admitted, had the first rank. The three principal tribes were divided into thirty ὠβαιί. Admission to the rights of Spartan citizenship was not common until the time of Agis III. and Cleomēnes III., who conferred the distinction on many of the Perioeci. On the other hand from the time of the Peloponnesian war we find a steadily increasing class of free inhabitants without active political privileges.

### § 2. Free inhabitants, who were excluded by birth from the rights of citizenship.

- 44 The Perioeci (περίουκοι) or Lacedæmonians<sup>2</sup> (inhabitants of the country as distinguished from the Spartiates or inhabitants of the city), the descendants of the ancient

<sup>1</sup> In some states we find a fourth tribe, probably a remnant of the original inhabitants.

<sup>2</sup> This word in its more extensive significations is used as a common name for Perioeci and Spartiates.

inhabitants, were for the most part of Achæan origin. <sup>A</sup> They possessed, it is true, personal freedom and landed property, and seem ever to have been allowed a special administration for the management of their commercial affairs: but they paid tribute, rendered military service, were excluded from all positive political rights, such as a voice in public affairs, the magistracy, and intermarriage with citizens; and were consequently in a position extraneous to the state, like the *socii* of the Romans. After the conquest of Messenia we find mention of 100 cities inhabited by Perioeci. In addition to agriculture they <sup>B</sup> employed themselves in handicraft and trade, and do not seem, generally speaking, to have been in indigent circumstances. The Mothāces<sup>3</sup> (μόθακες—to be distinguished from μόθωνες, slaves born and educated in the house, *vernæ*), appear to have been the sons of foreigners, here and there perhaps of Helots, who were educated with the children of the Spartiates. They were by no means considered as citizens, unless, like Lysander, they obtained that distinction by merit; which seems to have happened especially in the case of those who were also called Nothi (νόθιοι); these were <sup>C</sup> the sons of a Spartiate, either by a foreigner or a female Helot, and might become citizens by adoption. The Neodamōdes (νεοδαμώδεις) were emancipated slaves or Helots. In the Peloponnesian war, for instance, Helots were employed as heavy armed soldiers, with the promise of freedom; and in later times, this mode of supplying the want of Hoplites was so often resorted to, that the armies of Sparta consisted in a great measure of such Neodamōdes. We find frequent mention also of foreigners at Sparta, especially in later times. <sup>D</sup>

### § 3. Helots.

The Spartan bondsmen or Helots (Εἰλωτες<sup>4</sup>) were probably ancient inhabitants of the country, who had been

<sup>3</sup> The Laconian word μόθακες is rendered by some writers σύντροφοι or τρόφιμοι.

<sup>4</sup> Some derive the word from Ἐλος, a city which offered an obstinate resistance to the Dorians, or from ἔλος, a wet, low district; a more probable derivation, however, seems to be from the verb εἰλύν. It has been also supposed that the Helots were a race which had been subdued before the invasion of the Dorians, and were found by them in slavery.

A punished for their obstinate resistance, or for subsequent insurrections, by being made either public slaves (δούλοι τοῦ κοινοῦ), or assigned to individuals with the portion of land allotted to each citizen. In the latter case, however, it was not lawful for their masters either to put them to death or to emancipate them; nor, generally speaking, could they be sold without the land. In the prosperous days of the commonwealth their number exceeded 200,000. In time of peace they cultivated the estates of their lords: to whom they were obliged to deliver yearly a certain quantity of produce (ἀποφορά<sup>5</sup>), the overplus being reserved B for their own use. They were also employed in every sort of mechanical trade, as well as other services in town as well as country. In war they attended their masters as light-armed soldiers (ψιλοί) and yeomen, and in later times were especially employed in the service of the navy.

#### § 4. *Condition of the Helots.*

46 The condition of the Helots was, generally speaking, a hard one; retaining, as they did, the consciousness of being oppressed, they naturally incurred the suspicion of the Spartiates, especially when the number of free citizens C began rapidly to decrease. One way of diminishing their numbers, and keeping a watchful eye over them, was the so-called secret war (κρυπτεία). By the constitution of Lycurgus, according to some writers, the young Spartans were permitted at certain seasons to traverse the country by night, and put to death any Helots whom they happened to meet. We must suppose, however, that the object of such a practice, at its original institution, was simply to inure the young Spartan to the hardships of war, and promote a vigilant superintendence of the Helots; and that D the horrors of which we read were the result of subsequent abuses. During the Peloponnesian war extraordinary measures seem to have been adopted for the purpose of removing 2000 of these unfortunate persons. Yet the door of freedom was not entirely closed against them [44, c.]; and we find that in later times they were emancipated by thousands.

<sup>5</sup> Seventy medimni of barley for a man, twelve for a woman, with a proportionate quantity of oil and wine.

§ 5. *Partition of the Land among the free inhabitants.*

Originally there seems to have been no essential distinction, as regarded privileges or the possession of landed property, between the citizens of Lacedæmon. A fresh, or at least a different, division of property took place under Lycurgus, and another after the conquest of Messenia, when the lots (κλᾶροι) assigned to the Perioeci were fixed at 30,000, and those of the Spartiates or citizens at 9000. These lots, which were nearly of equal value, could neither be divided nor alienated, but must descend to one heir, who was charged with the support of the other members of his family. But this very arrangement by degrees produced great inequality, since some individuals were reduced to poverty by the claims of a large family, whilst others became possessors of several lots by inheritance. The means devised to remove this inequality were the granting permission to several brothers to marry one wife; or adoption, and, to a certain extent, the law which regulated the marriage of heiresses (ἐπιπαματιδές); or the sending out of colonies: but such measures were gradually discovered to be inadequate to the end proposed; especially when the great earthquake in 446, the insurrection of the Helots which immediately followed, and subsequently the Peloponnesian war, had cost many Spartiates their lives. The inequality was yet further increased by a law of the Ephor Epitadeus (date unknown, but later than Lysander), which permitted, not indeed the sale, but the disposition or bequeathing by will of the lots. We find indeed the number of citizens gradually diminishing in so extraordinary a manner, and the inequality of property so increasing, that in the time of Agis III. there were but 700 citizens, and of these only 100 were landowners. D

§ 6. *Consequences of the gradual decrease in the number of citizens, and the inequality of property.*

This inequality of property produced by degrees great inequality of political rights, and at last gave birth to an oligarchy; since by the constitution of Lycurgus the complete exercise of such rights was closely connected with Spartan education, and with the capability of sharing the Spartan mode of life. We may especially notice here the

- a difference mentioned by Xenophon between the *δμοιοι* and the *ὑπομεινονες*; the former being citizens who enjoyed full political rights, the latter those, it would appear, who, as persons of Spartan descent, were not excluded by their birth from the same privileges, but for want of property could take no part in Spartan education, or were compelled to earn their livelihood by some handicraft or other trade, or were too poor to bear their share of expense at the public table.

## THE GOVERNMENT.

### § 1. *Partition of the Government.*

- 49 At an early period disputes arose between the people  
 b and the kingly authority, which had been originally divided between the two Heracleid families. These disputes led to the constitution introduced by Lycurgus, which was founded on the principle of developing existing relations, without the publication of a complete code of written laws; for the few legal maxims (*ῥῆτραι*) which we attribute to Lycurgus, seem to have reference simply to certain rights which were the subject of dispute between the different powers of the state. By them the authority was divided between the Senate, the Assembly of the people, and the magistrates, of  
 c whom the Kings alone had any political importance at first, although their power was afterwards obscured by a magistracy of more recent institution—the Ephorate. The Kings, the Ephōri, and the Senate together, seem to have composed the government or supreme administration, which authors comprehend under the term *τὰ τέλη*. In one point of view the constitution of Sparta may be called democratic; but since the Demos, properly so called (*δᾶμος*), or Assembly of citizens who possessed complete political rights, was only a small and steadily diminishing section, as compared  
 d with the free inhabitants who had no voice in public affairs (the Perioeci, Mothāces, Neodamōdes [44], Foreigners, and Hypomeiōnes [48, A]), it may, when thus considered, be called aristocratic, and even, in its later stages, oligarchical.

### § 2. *The Senate.*

- 50 The Senate (*γερουσία*, Lac. *γερωσία*) consisted, besides the two Kings, of twenty-eight members, who were chosen

for life by popular acclamation ( $\beta\omicron\eta\eta$ ), and must be above a sixty years of age, and of irreproachable character. They were irresponsible. As the influence of the Ephori increased, those magistrates gradually usurped the right of sharing their deliberations and presiding at their meetings. The business of the Senate was to transact all affairs of state, either publicly in the popular assembly, or privately in conjunction with the Ephori, and also to sit in judgment on capital crimes committed by the citizens, and the offences of their Kings. The advanced age of the senators was believed to be a security for the conservative tendency of the constitution.

### § 3. *The Popular Assembly.*

The Popular Assembly (called in the Doric dialect, ἀλία) 51 was held (according to a *Rhetra*, preserved by Plutarch, Lucurg. c. 6) at stated periods and on a particular spot. It possessed the sovereign right of electing the great officers of the commonwealth, the Senate, and doubtless the Ephori; and of entertaining the most important state questions, which were brought before it by the government, strictly so called ( $\tau\alpha\ \tau\acute{\epsilon}\lambda\eta$ ), or by the Senate in concert with the Kings and Ephori, whose general meetings were held publicly in the Assembly. But the people's share in these discussions, as in the heroic ages, was of a somewhat passive character. They did not possess the power of originating any measure, nor even of proposing a modification of the plans laid before them: so limited indeed was their authority, that when in ancient times they were thought to have exceeded their powers, a law was passed (in the reign of Theopompus and Polydorus, rather more than a hundred years after the time of Lycurgus), authorizing the Senate and Kings ( $\pi\rho\epsilon\sigma\beta\upsilon\gamma\epsilon\nu\acute{\epsilon}\epsilon\varsigma\ \kappa\alpha\iota\ \alpha\rho\chi\alpha\gamma\acute{\epsilon}\tau\alpha\iota$ ) to pronounce such a decision null and void. D The government seems also to have possessed a discretionary power of communicating or withholding information. The object in fact of the people's attendance appears to have been, partly that they might hear the decisions of the government, and partly that in the event of any difference of opinion (between the Senate and Ephori for instance), the question might be submitted to them and be settled by their authority. The Assembly possessed no judicial powers. The regular mode of expressing their opinion

A was not by voting, but by acclamation. The division suggested by the Ephor Sthenelaïdas (Thucyd. i. 87), because he could not distinguish which side had the majority of voices, must be considered an exception to the general rule. Every Spartiate was entitled to be present at the Assembly, provided he had completed his thirtieth year, and was in possession of full political privileges.

#### § 4. *Magistrates—The Kings.*

- 52 Notwithstanding their name, the Lacedæmonian Kings can hardly be considered a distinct power in the state ; for  
 B their political importance, especially in time of peace, was of a very limited character. Both the Kings (*βασιλεῖς*, also *ἀρχαγέραι* in the old *Rhetrai*) were of the two Heracleid families—the Agīdæ and Eurypontīdæ. The succession was hereditary, preference being given to a son born during the reign of his father over those who were born before he ascended the throne : if there were no sons the next of kin succeeded, but in no case a member of the other royal house. If the king were a minor, guardians (*πρόδοκτοι*) were chosen from his nearest relations. The  
 C Kings were members of the Senate, where they presided, but had no votes like the other members : they acted as judges in certain family affairs, as adoption, disputed succession, and the marriage of heiresses ; overlooked the arrangement of the public streets, superintended the public sacrifices, particularly the worship of Zeus, and maintained the connection of the state with the Delphic oracle, the national sanctuary of the Dorians. In war, and beyond the limits of the country, they took command of the army, with very extended powers : at first both acted as leaders ;  
 D but subsequently only one : and we even find, in later times, that the command was entrusted to other individuals. When the war was ended, they might be called to account for the manner in which they had discharged their duty. Every month they were required to swear, that they would govern according to the laws ; the Ephori in the name of the people also swearing, that they would maintain the sovereign power inviolate. Their authority in time of war was gradually circumscribed, especially by the growing power of the Ephori. For their maintenance they had



property in the country of the Perioeci, a part of all the sacrifices, a house in the city, and provisions at the public expense. Among their prerogatives we may reckon precedence at all public assemblies and meals, with other marks of distinction paid to them in life and after death.

### § 5. *The Ephori.*

The Ephori (ἐφόροι) in the time of Lycurgus seem to have been merely judicial officers, whose business it was to settle law-suits between the citizens; but at a later period (especially from the time of Theopompus, about the year B. C. 357), the office gradually raised itself to a position of the highest authority. Of its progressive development we know nothing. Its political importance and popularity seem to have resulted from its character, as representing the majesty of the people in opposition to the Kings and Senate; the Ephori being chosen annually, and all Spartiates, even of the humbler families, being eligible. Their authority gradually increased to such an extent, that all other magistrates, and even the Kings themselves, were prosecuted, suspended, or imprisoned by them at their discretion. To them was entrusted the superintendence of public education and morals. They claimed precedence in the Senate and popular Assemblies, and great influence in the most important public affairs; gave audience to foreign ambassadors, and themselves sent out embassies and messengers (σκητάλη), settled campaigns, and appointed the leaders of the army. Every month they exchanged an oath with the Kings (52, D); and in after times not only chose two of their number to control them in time of war, but even possessed the power every ninth year of removing them from office by means of a *spectatio de cælo*. They themselves were responsible to no one but their successors. Their constant endeavours to weaken the monarchy were favoured by its own demoralisation, and by the eagerness with which each of the royal houses sought their assistance, for the purpose of injuring its rival.

### § 6. *Other public officers.*

We read of other officers, each of whom seems to have exercised a certain jurisdiction in his own department: the παιδονόμος, for instance, superintended the discipline

of the boys and young men, and was assisted by subordinates termed βίδεοι (βιδνοι), of whom there were probably five. There were also the ἀρμόσωνοι, who watched over the conduct of their women, and the ἐμπέλωροι, or inspectors of the market. Other officials were the πύθιοι (in Spartan ποίθειοι), four men appointed by the Kings to visit Delphi; the πρόξενοι, whose business it was to provide accommodation for foreign ambassadors and the guests of the state; and the ἀρμοσται, or commissioners sent to conquered countries or cities. Some of the officers employed in time of war will be noticed hereafter.

### ADMINISTRATION OF THE GOVERNMENT.

#### § 1. *Its object.*

55 It would be more difficult at Sparta, than in other countries, to draw an exact line between the efforts made by the state to promote its objects, and the individual exertions of the people; since every thing like domestic life was almost entirely absorbed in the commonwealth. The very existence of the individual was merged in the idea of the state, and all his interests concentrated in this one point. Nor was this "state" an idea which was permitted to develop itself freely in conjunction with public opinion, but rather a narrow prison in which the people were chained by education and the unchangeableness of their customs. So strong indeed was the building, that for centuries it resisted the development of the popular mind: but the direction which this development at last took, became for that very reason the more pernicious, when the chains of ancient belief and custom had been broken link by link, and individuals, bursting loose from the state, learnt to seek within themselves alone the point in which all their desires were thenceforth to centre.

### A. Administration of Justice.

#### § 2. *Judicial Authority.*

56 The administration of the Spartan laws was founded on custom and precedent. The judicial authority was in the hands of the Senate or the magistracy, to the entire exclusion of the popular Assembly. Capital offences were

judged by the Senate: private disputes, especially such as <sup>A</sup> regarded property, were settled by the Ephori. To the Kings belonged the right of deciding questions concerning succession, the marriage of heiresses, adoption, and the distribution amongst the citizens of the expenses incurred in the formation and improvement of the public streets. Offences committed by the Kings were judged by the Senate in conjunction with the Ephori. There seem also to have been several other magistrates, each invested with judicial authority in his own department.

### § 3. *Punishments.*

The punishments were fines (considerable only in the 57 case of kings, generals, or harmostæ [54, <sup>A</sup>]), curtailment of <sup>B</sup> civil rights (*ἀριμία*), and death. *Ἀριμία* was inflicted on all who violated the public discipline; and in its fullest extent was the punishment of cowards (*οἱ τρέσαντες*), whose offence was visited with complete degradation. Their capital punishments were strangulation, and hurling the offender into a chasm (*κατάδαε*).

## B. Religion.

### § 4. *Gods of the Spartans.*

Among the Hellenic gods the most highly honoured at 58 Sparta were Apollo, the national divinity of the Dorians, and his sister Artēmis (*Ἄρταμις*). Zeus, Hera, Athēne <sup>c</sup> (*Ἀθάνα*), Poseidōn (*Ποσειδᾶν* and *Ποσειδᾶν*), Demeter (*Δαμάρτηρ*), Aphrodite, Dionysus, Ares, the Muses (*μῶσαι*, *μῶαι*) and Erōs, were also worshipped. The Kings were priests of the Lacedæmonian and Heavenly Zeus. As Dorians, the Spartans especially honoured the Delphic oracle of Apollo, which they consulted on all important occasions. Their heroes were Heracles, the founder of the Doric race, Hyacinthus, Castor and Pollux, Menelaus, and Lyncurgus.

### § 5. *National Festivals.*

The most remarkable of these were: 1. *Ἰακίνθια*, a 59 feast held at Amyclæ in honour of the Carneian Apollo <sup>D</sup> and his favourite Hyacinthus, which lasted three days. 2. *Γυμνοπαῖδιαι* (instituted in 665), a festival of Apollo and Dionysus, at which young men danced naked and practised gymnastic exercises. 3. *Κάρνεια* (676), a nine

A days' feast in honour of Apollo Carneius, during which the people lived in tents, in imitation of an encampment. Musical contests also formed a part of the solemnities at this festival.

### C. Military Affairs.

#### § 6. *The Army—Weapons of the Soldiers.*

- 60 The Spartan army consisted of Spartiates, Lacedæmonians, and Helots. Its nucleus was originally formed by the Spartiates. Its strength depended on circumstances, as, for example, whether all the males capable of bearing arms (those from the age of twenty to sixty, *εὐφροῦροι*) were called out, or only a part (viz. those from thirty-five to forty). The equipment of the Spartan Hoplites consisted of a brazen coat of mail, a very large shield (*ἀσπίς χαλκῇ*), a long lance (*ἐόρυ*), a short sword (*ξυήλη*), a helmet, and a purple cloak (*φοινίκις στολή*). As early as the Peloponnesian war it was found necessary to employ Helots as heavy-armed soldiers, with a promise of emancipation. At a later period the citizens served only at home and in neighbouring districts; armies sent on foreign service being composed in a great measure of Perioeci and Neodamōdes. In the reign of Agesilaus we find mercenary troops employed.

#### § 7. *Arrangement and divisions of the Army.*

- 61 The efficiency of the Spartan army consisted principally in the judicious gradation of the commanders and commanded, and in the scientific system of military tactics, the effect of which was strengthened in the better days of the commonwealth by the strict discipline and subordination which at that time prevailed. The strength of the army lay chiefly in the Hoplites. The whole force was divided into six *μόραι*, each *μόρα* into four *λόχοι*, each *λόχος* into two *πεντεκοστῦες*, and each *πεντεκοστῦς* into two *ἐνωμοτίαι*.  
 D The Enomotia was from twenty-five to thirty-two strong, the numbers varying probably according to the size of the army. What proportion the military divisions bore to the civil does not distinctly appear. The cavalry, an inconsiderable part of the army, was divided into *οὐλαμοί*. We

read of two distinguished corps, the Σκιρῖται (in the Peloponnesian war), a picked body of 600 men<sup>6</sup>, who were stationed on the left wing, and the ἱππεῖς, or royal body-guard, who were posted in the centre, and generally seem to have served on foot. The corps consisted of 300 chosen Ephēbi, the five eldest of whom (ἀγαθοεργοί) were drafted off every year, that they might be employed in embassies and other public services. The Helots formed the light-armed companies. Each Spartan had at least one, and often more of these men (in the Persian war seven), who acted as his servant and covered his flank. B

### § 8. *Officers.* -

The army was commanded by the Kings, at first by both conjointly, afterwards by one. Their council consisted of the πολέμαρχοι, the captains of moræ (61, c), and in later times of the two Ephori, by whom their authority was greatly circumscribed. Agis, we are told, had a college of ten σύμβουλοι. At a subsequent period we find the army commanded by other Spartans (such as Brasidas, Gylippus, Lysander, &c.). The remaining officers were the λοχαγοί, πεντηκοστήρες, ἐνωμοτάρχαι, and the ἱππαρμοσταί or commanders of the cavalry divisions, with the ἱππαγρέται or captains of one hundred ἱππεῖς.

### § 9. *War. Battles.*

The campaign commenced with a sacrifice at home to Zeus Hagētor, and on the frontier (διαβατήρια) to Zeus and Athēne. Then a priest of Ares (πυρφόρος) lighted the sacred fire, which was kept burning during the campaign. The religious feelings of the Spartans were eminently displayed in time of war: if the Diabateria were unfavorable, they remained at home; nor would they engage in any expedition during their public festivals, particularly during the Carneia (59, 3). In camp, the usual gymnastic and warlike exercises were continued. The Helots were excluded from the camp. When the army formed in order of battle, the Kings occupied the centre, surrounded by a numerous staff, consisting of the Polemarchs (62, B), the two Ephori diviners,

<sup>6</sup> That the Scirites were cavalry, may be inferred, though not with certainty, from Xenoph. Cyr. iv. 2. 1.

- A** physicians, flute-players, conquerors in the public games, &c. Before the battle a sacrifice was offered to the Muses and Erōs. Then military music (τὸ ἐμβατήριον, the *Καστόρειον*, or March of Castor, for instance), was performed in anapæstic time, accompanied by the war-song, which was often one of the martial strains of Tyrtæus. The army then advanced in compact masses, keeping step to the music. Sometimes scientific manœuvres and evolutions were employed (ἐξελιγμοί, παραγωγαί). It was not customary to pursue a beaten enemy, or to plunder the dead. The
- B** science of the Spartans was displayed exclusively in the open field; of sieges, and the attack and defence of fortified places, they knew nothing. Military rewards and punishments consisted for the most part of honour and disgrace. Those who had most distinguished themselves by their bravery were rewarded with precedence in the public assemblies, garlands, and similar marks of respect. The slain received especial honours. Cowards (οἱ τρέσαντες) were punished with Atimia (57).

### § 10. *Naval affairs.*

- 64** We gather from Herodotus that the naval force of the
- c** Spartans during the Persian war was very insignificant, and that it was simply to its high reputation that the state was indebted for the *Hegemony* by sea, which it was soon compelled to resign. It was not until the Peloponnesian war, that Sparta figured as a naval power. Helots were often employed to man the fleet. It was usual to give their naval engagements as far as possible the character of battles on shore, by boarding the enemy's ships, and fighting on their decks. The commanders were called ναύαρχοι and ἐπιστολεῖς.

## D. Political Economy.

### § 11. *Income and Expenditure—Money.*

- 65** The expenditure of the Spartan government, which was
- d** inconsiderable, was defrayed out of the tribute paid by the Perioeci, the estates belonging to the commonwealth, the extraordinary taxes, which were sometimes imposed, when circumstances required a larger revenue, and the proceeds of their *Hegemony* and wars.

Lycurgus prohibited the general use of gold and silver as a

circulating medium, permitting only iron money, which had <sup>A</sup> no value out of Laconia (the principal piece of money; *πέλανορ*). This regulation applied, however, only to *individuals*: the *state*, as may easily be supposed, could not altogether dispense with a currency. Even the Perioeci, who were engaged in trade, were no doubt permitted to avail themselves of it: and at length we find the privilege of possessing the precious metals extended to the Kings and Commanders-in-chief; for Pausanias after the battle of Plataea retained two talents as his share of the booty, and pecuniary fines to a considerable amount were often im- <sup>B</sup> posed on the Kings at a later period of Grecian history.

### E. Other Public Institutions.

#### § 12. *General remarks.*

The Spartan government, accustomed as it was to consider <sup>66</sup> the individual citizen as a cypher, except in so far as his welfare or ruin affected the general interest, naturally interfered in matters which, in other states, are generally left to each man's discretion. Thus, for example, marriage and the education of children from infancy were under the control of the government, which exacted from every man unswerving and laborious attention to its interests, and imposed all sorts of fetters and restraints, for the purpose <sup>C</sup> of sustaining its own independence, and the permanence of the existing constitution.

#### § 13. *Marriage.*

The object of marriage was to obtain a supply of sturdy <sup>67</sup> citizens and warriors. With this view, the state imposed a penalty on celibacy (*δίκη ἀγαμίου*), and even on those who married too late in life (*δίκη ὀψιγαμίου*). The father of three children enjoyed certain privileges, and a divorce was easily obtained where there were no children. A penalty was also imposed on unsuitable marriages (*δίκη κακογαμίου*), as for instance where the wife was too young. <sup>D</sup> The marriage solemnity consisted in a sort of rape or abduction of the bride. In the olden times no dowry was given; but if the bride were without brothers, and consequently had inherited the estate (*Klāros*) of her father<sup>7</sup>, the

<sup>7</sup> Before the law of *Epitadeus* was passed, a female could not possess property in land under any other circumstances than those here mentioned.

A land became the property of her husband. It was the duty of the Kings to decide questions affecting the marriage of heiresses (*ἐπιγαματίδες*). Among the Spartans the married state was held in honour, and women enjoyed a reasonable share of liberty.

#### § 14. *Public Education of Boys.*

68 The great aim of the government was to form by means of education a race of citizens, whose bodily strength and powers of endurance, united to moral vigour and public spirit, would be a security for their performing efficiently the duties which it required. From their infancy children, B especially boys, were looked upon as the property of the state. As soon as they were born, they were examined by the elders of their fathers' *Phyle*, for the purpose of ascertaining that they had no bodily infirmity or deformity, which might render it necessary to expose them. They were then left to their parents until their seventh year, when the state undertook their education, in order to accustom them to strict military discipline, and qualify them for the army. This public education and discipline, (which was the condition on which they were afterwards C admitted to the full rights of citizens) was continued step by step through different ages, the younger being always subordinate to their immediate seniors. They were divided into *ἀγέλαι* (in Spartan *βοῦαι*, and the overseer *βουάγορ*), and *Ἰλαι*, which were superintended by a *παιδονόμος* and five (?) *βίδοι*. From their eighteenth year the young men were termed *μελλείρενες*, from their twentieth *εἵρενες* (*ιρένες*?), afterwards *σφαιρεῖς*, and from their thirtieth *ἄνδρες*. Every citizen of full age possessed the right of admonishing and reproving those who were still under D education.

#### § 15. *Education with reference to the body.*

69 Their mode of life was exceedingly simple. Their diet was spare, but it was considered by no means disgraceful\* to improve it by means of theft, which was thought good

\* The laxity of their notions respecting private property were the natural result of that state policy, which accustomed the citizens to think only of the public interest. Hence the permission granted by the law, to appropriate in certain cases the moveable property of their neighbours, and the thieving practised by the Spartan boys.



practice for their cunning and courage. If however they A were detected in attempting to steal, they were subjected to severe corporal punishment for their awkwardness. Their dress was simple; from the age of twelve they received yearly a short cloak (τρίβων), but were not allowed any shoes or covering for the head. Their beds were bundles of hay or reeds. Their exercises were gymnastics (leaping, wrestling, and hurling the discus and javelin), warlike dances (for instance the πυρρίχη and βίβασις), and hunting. One mode of hardening them was a yearly flogging (δια-μαστίγωσις) in the temple of Artēmis Orthia. B

### § 16. *Education with reference to the mind.*

The Spartan education was by no means favorable to 70 a free and liberal expansion of the understanding. Scenic representations, and the arts of sophists or rhetoricians were always viewed by them with distrust; thus whilst sophistry, rhetoric, and philosophy were considered important parts of education in other countries of Greece, these sciences were either entirely excluded or very sparingly cultivated at Sparta. Their intellectual training was in consequence restricted to what was absolutely necessary, music and singing; chiefly odes in honour of the gods, of their native C land, or of renowned men; or war-songs (μέλη ἐμβατήρια ἐνόπλια), which they were taught to accompany on some instrument. These songs were composed in the simple and nervous Doric harmony, the distinguishing characteristics of which were force and gravity; for even music, as the expression of popular feeling, partook of the conservative character which distinguished all the institutions of a government jealous of the slightest innovation. In order to accustom the boys to listen to the grave conversation of their elders, they were sometimes permitted to be present at the D public meals. In every instance the greatest respect and obedience to elders was strictly enforced. Sometimes a friendly connexion of a very intimate kind was formed between persons of different ages (εἰσπνήλας and αἵτας).

### § 17. *Education of Girls.*

The education of their girls was also public, and closely 71 resembled that of the boys. Generally speaking, the Spartan women enjoyed greater freedom than the Ionians,

A and were more deeply interested in the welfare of their husbands and of the state.

§ 18. *Men—their mode of life.*

- 72 From the thirtieth year the youths belonged to the class of men, and were thenceforth free from the oversight of the Pædonōmi, and the necessity of living continually together, from which until that age not even marriage could exempt them. Still the feeling of dependence on the state was in many particulars retained; in their public meals, for example (συσσίτια, φιδίτια<sup>a</sup>), at which all were obliged to be present, unless they were offering sacrifice, or engaged in hunting (ἀφιδίτιος ἡμέρα). At these meals the principal dish was the black broth (βαφά, αἱμαρία), with barley-bread (ἄλφαια, μᾶζαι). Sometimes, however, an addition (ἐπαίικλα) was made to the entertainment (ἀϊκλον), by individuals, who sent in a portion of the meats offered in sacrifice, or the produce of their chase; and in after times, when discipline had relaxed, many persons were accustomed to bring expensive dishes to the common table, or to attend irregularly at the Syssitia. Each was bound to contribute his monthly proportion (viz. 1 medimnus of barley, 8 congii c [χοῦς = *congius*] of wine, 5 minæ of cheese, 2½ minæ of figs, and a small payment in money); neglect of this regulation subjected the offender to the loss of civic privileges. New members were admitted by vote. Generally fifteen sat together at each table (σύσκηνοι). These messmates were also comrades in the field. Even children were admitted to these meals, that they might listen to the conversation of men; and after the entertainment questions were proposed to them, for the purpose of sharpening their wit, and accustoming them to answer briefly and distinctly. [Hence a d *laconic* answer.]

§ 19. *Other modes of sustaining the ancient discipline.*

- 73 It was required by the law that not only the diet, but the dwellings also, and domestic economy, even of their Kings, should be exceedingly simple, and that all, as far as it was possible, should fare alike. Their dress, in addition to the *Chitōn* (the only garment of boys), consisted of the coarse short Laconic *Himation* (τριβων, τριβώνιον), a broad-brimmed hat (πίλος), and a pair of sandals of simple con-

<sup>a</sup> In some writers φιλίτια.

struction (ἀπλᾶί). In his hand the Spartan generally A carried a stick (σκυτάλη). The dress of the women was also much lighter and more simple than that of the Ionic females.—Intercourse with foreigners was rendered very difficult, not only by the prohibition of current coin, but also by the law, which forbade the Spartans to travel abroad without the express sanction of the government, and the caution exercised in granting permission to strangers to visit or reside at Sparta (ξενηλασία of the Spartans).

### § 20. *Relaxation of discipline.*

By such institutions, which promoted simplicity of 74 manners and equality of property, whilst they cherished B public spirit, and prevented in a great measure any intercourse with foreigners, the constitution was for a while sustained in its old Laconic character. When however the Spartans, especially in the Persian war, had become acquainted with foreign lands and manners, and experienced the charms of pleasures hitherto unknown, the severity of their discipline gradually relaxed; and the whole system of government, no longer adapted to the enlarged views of the people, and at the same time incapable from its unpliant character of being either modified or developed, C lost all power of regulating or guiding individual exertions. This degeneracy of manners was especially remarkable at the period of the Peloponnesian war. The number of citizens continued to decrease, and equality of property became little more than a name. Selfishness and avarice extended their grasp; the most shameless corruption prevailed in all public offices, low as well as high; thus fulfilling to a considerable extent the well-known oracular proverb, ἂ φιλοχρημαρία Σπάρταν ὀλεῖ, ἄλλο δὲ οὐδέν.

## APPENDIX<sup>10</sup>.

### CRETE.

#### § 1. *Historical sketch of the Country.*

Although the peculiarities of the Doric character were 75 most prominently displayed at Sparta, we find, nevertheless, D

<sup>10</sup> Since the Cretan constitution resembles that of Sparta in so many particulars, it has been thought desirable to give an outline of its most important features in the form of an Appendix.

A many of its more striking features in the other Doric states, such as Argos, Epidaurus, Corinth, Sicyon, and in the Doric colonies. Crete at a very early period was colonized by Dorians, but whether this immigration occurred in the remotest ages, or not until the times of the Heraclidæ, has never been satisfactorily ascertained. Tradition derives the ancient laws and constitution of the island from the heroes Minos and Rhadamanthus, whose Doric origin is very uncertain. Crete was divided into several states, independent of one another, but united by confederacies B (ἐκατόμπολις, Il. ii. 649). At the siege of Troy, Idomœneus and Meriões, according to Homer, were the leaders of the Cretans. In Odyssey xix. 177, the Dorians in Crete are termed *τριχάκες*, an epithet which would seem to indicate that the poet was aware of its occupation by the three Doric tribes.

### § 2. *The Constitution.*

76 In Crete, as in Sparta, none but the Dorians, generally speaking, enjoyed the full rights of citizenship. The other inhabitants were a conquered people, who occupied a position similar to that of the Pericæci (ὑπήκοοι), or of the C Helots. Those who were employed on the public estates were denominated *μνωῖται* or *μνώται*, the slaves of private persons *κλαρῶται* or *ἀφαρμιῶται*. Their condition, however, would seem to be more tolerable than that of the Spartan Helot. We read also of *χρυσώνητοι*, or purchased slaves. The government was vested in a Senate (*γερωσία*, *γερονσία*), consisting of thirty members, chosen from the *Cosmi* who retired from office, the public Assembly (*ἀγορά*), which, like that of the Spartans, merely decided questions proposed by the senate and *Cosmi*, and the Magistrates, of D whom the highest, termed *κόσμοι* or *κόσμιοι*, were ten in number. The *Cosmi* commanded the army in time of war, and presided in the Senate and Assembly of the people.

### § 3. *Discipline and mode of life.*

77 The discipline and mode of life closely resembled that of the Spartans. The education was strict, and began at seven years old. It consisted chiefly of bodily exercises, hunting, and music, which they endeavoured to preserve unchanged, like the music of Sparta. We find also the

same friendly connexion between the old and young <sup>A</sup> (φιλήτωρ and κλεινός). The men assembled at public tables (ἄνδρια) which were maintained partly at their own cost, and partly at the expense of the state. They eschewed agriculture, mechanical labour, and trade. In after times many of them served as mercenary soldiers, and some practised piracy. Gradually the constitution assumed a more democratic character, and the struggles of opposing parties continued until the subjugation of the island by the Romans.

## ATHENS (αἱ Ἀθηναί).

### CHOROGRAPHY.

#### § 1. *The Country.*

Attica (Ἀττική), a mountainous peninsula lying between 78 Bœotia (from which it is separated by the chains of B Cithæron and Parnes), the Saronic gulf, and the Ægean sea, is divided by nature into three parts: 1. The eastern or highland country (ἡ διακρία, ὄρεινή Ἀττική), extending from Parnes to the promontory of Cynosūra. 2. The western district, less mountainous (ἡ πεδιάς, τὸ πεδῖον), with the sea coast (ἀκτὴ) reaching to the promontory called Zoster. 3. The southern point of land (ἡ παραλία) terminated by the promontory of Sunium. The soil of Attica was by no means distinguished for fertility, but was c diligently cultivated, and produced olives, figs, and wine. The honey of Hymettus was also celebrated. The mountainous districts were favourable to the breeding of cattle. Its mineral productions were marble (chiefly from Pentelīcus), silver and lead (from Laurium [Λαύριον or Λαύρειον]). The climate was healthy and agreeable. The extended line of coast and excellent harbours invited the establishment of fisheries, navigation, and trade. To Attica belonged Salamis and several smaller islands. The land was divided for political purposes into ten Phylæ (φυλαί), and 174 Demi d (δῆμοι); but it is almost impossible to trace the exact position and boundaries of many of the latter.—North-west from Attica, adjoining the isthmus, lay the district of Megāris, which in ancient time belonged to Attica.

§ 2. *The Capital.*

- 79 Athens (αἱ Ἀθῆναι), the capital of Attica, lies at the foot  
 A of a steep rock near the river Ilissus. Tradition points out Cecrops as the founder of the Acropōlis (Cecropia) and Theseus of the city. In the Persian war it was sacked, but rebuilt during the administration of Themistocles, and adorned by Cimon, Pericles, and at a later period by Demetrius Phalereus. It consisted of (1) The city (τὸ ἄστυ), divided into the lower (ἡ κάτω πόλις) and upper (ἡ ἄνω πόλις, ἀκρόπολις, Κεκροπία). The most remarkable buildings of the lower city were the Odēum, built by  
 B Pericles, and originally intended for musical festivals, but afterwards used for public assemblies and the administration of justice, the Bouletērion, Prytanēum, Tholos or Skias, the Theatre, several Temples, such as the Thesēum, and Olympiēum: porticos (στοαί), as the στοὰ ποικίλη, adorned with pictures by the best masters, a multitude of *Leschæ* or places for conversation and amusement; the Areopāgus, or hill of (Mars) Ἄρη (Ἀρεῖος πάγος), the Pnyx, and the Museum. Among the open spaces was the Ceramicus. The upper city was protected by a wall, built by Cimon,  
 C and approached by the famous Propylæa (προπύλαια), a colonnade of Pentelic marble, erected during the administration of Pericles. Its buildings were the Parthēnon (the celebrated temple of Athēne, with a statue of the goddess by Phidias), the Erechthēum with the Temple of Athene Polias, and the Pandrosēum, which was burnt by the Persians, and restored during the Peloponnesian war. Above all the buildings of the Acropolis towered the colossal bronze statue of Athēne Promāchus, the work of Phidias.—The quarters of the city were: Limnæ, on the  
 D south side of the Acropolis, Colōnus on the north, Ceramicus on the west, and Melite on the east. The city was surrounded by a wall (περίβολος) built by Themistocles. Its extent is said to have exceeded forty-three stadia. Among the gates, which were numerous, may be mentioned the Dipylon or Thriasian, and the Piræan gate. (2) The harbour, with its appurtenances. Munychia is a peninsula, the north side of which forms the harbour of Piræus, and the south those of Munychia, and Phalērum. Piræus and Munychia compose the port, a town adorned with several

handsome buildings, such as the Arsenal (ὀπλοθήκη, σκευο-<sup>A</sup>θήκη) built by Philon, the Docks, and a large Theatre. All these harbours were joined to Athens by walls; one of thirty-five stadia, which led to Phalerum, and two of forty stadia (τὰ σκέλη), connecting the city with Piræus. The Piræus was fortified by Themistocles; the connecting walls completed under the administration of Cimon (457—456) and Pericles. The Long Walls and the wall of Piræus were pulled down by the Thirty Tyrants, but restored by Conon (393). In the neighbourhood of Athens were the three celebrated Gymnasias, the Lycæum, not far<sup>B</sup> from the temple of Apollo Lyceus on the river Ilissus; Cynosargos, near the Lyceum; and the Academiā, which was distant about six stadia from the city, and was greatly embellished by Cimon.

#### HISTORICAL OUTLINE.

##### § 1. *Ancient history of the country. The Monarchy and Aristocracy.*

The most ancient inhabitants of Attica were of Pelasgic<sup>80</sup> origin (Κρῆναι, Herod. viii. 44). As representatives of the remotest antiquity we find mention of Cecrops and Erectheus. Cecrops is called by the ancients an *Autochthon*, but according to a more recent legend he was the leader of a colony from Sais in Egypt. Erectheus is closely<sup>c</sup> connected by tradition with the worship of Athēne (Il. ii. 547). According to another legend Xuthus, the son of Hellen, settled in Attica, during the reign of Erectheus, and introduced into that country the worship of Apollo<sup>παρῳος</sup>. From his son Ion the people were called Iōnes. This tradition would either indicate an Ionic immigration<sup>1</sup>, or, if the Ionians were Pelasgians, the elevation of one tribe above the rest. The legend ascribes to this Ion the division of the people into four φυλαί, according to their employments or their places of residence; viz. Γελέοντες,<sup>D</sup> or perhaps Τελέοντες, the agriculturists (or according to some authorities, the priests); Ὀπλητες, the warriors or ruling aristocracy; Ἀργαῖδες, artisans; and Ἀλκιοκοῖς, herdsmen<sup>2</sup>.

<sup>1</sup> But not a conquest of the country; for the inhabitants of Attica were universally believed to be Autochthōnes.

<sup>2</sup> These names would appear to point to some ancient division of

§ 2. *The subject continued.*

- 81 The country was divided into several states until the time  
 A of Theseus (fifty years, as is generally supposed, before the fall of Troy), who seems to have amalgamated them, and made Athens the capital. To him is also attributed a new division of the people into three classes (*ἔθνη*): *Εὐκαρπίδαι*, the patricians; *Γεωμόροι*, small landed proprietors; and *Δημιουργοί*, artisans. The executive power was monarchical, the constitution aristocratical. A few years after the expedition of the Heraclidæ, the Ionians, a people connected by affinity with the Athenians (*Ἀθηναῖοι*), being expelled  
 B from Aigiälos by the Achæans, took refuge in Attica. Soon afterwards the Dorians became masters of Megaris, and the Athenian king Codrus having fallen in an encounter with them, the succession was disputed by his sons; in consequence of which several of the Ionians having chosen his son Neleus for their leader, quitted their native land to seek new settlements in Asia. During these disturbances the power of the aristocracy increased. The title of King was in consequence exchanged for that of hereditary *Archon* (of the family of Codrus); but about 300 years later (725) the  
 C office was made decennial; then thrown open to all the Eupatridæ; and finally divided among nine persons and made annual (683).

§ 3. *Legislation of Draco.*

- 82 Under this dominant aristocracy the condition of the people became so intolerable, that Draco, one of the Archons (624) was commissioned to frame a code of laws (*θεσμοί*). But the unreasonable severity of these new enactments, and the aristocratic spirit which pervaded them, served only to aggravate the disputes between the two parties, which continued until the time of Solon, who  
 D was appointed to the archonship in 594.

§ 4. *Solon's constitution.*

- 83 The first step of Solon towards lightening the public burdens, was the debasement of the monetary standard. A new constitution was then formed, the chief feature of the people into *castes*. The hereditary priesthoods of certain sacerdotal families (the *Asclepiadæ* in Cos, the *Dædalidæ* at Athens, the *Iamidæ* and *Clytiadæ* in Elis, the *Talkhybiadæ* in Lacedæmon) may also be considered indications of such a division.



which was the division of the people into four classes, viz. <sup>A</sup> Πεντακοσιομέδωνοι, Ἰππεῖς, Ζευγῖται, and Θῆτες. This division was grounded on the census (τίμημα) according to which the taxes and military service required from each were duly proportioned. The fourth class were excused the payment of taxes, but were ineligible to office, and served in time of war as light-armed soldiers, and afterwards as seamen. The ordinary offices were open to the three first classes, but the Archonship, and consequently the office of judge in the court of Areopagus, only to the first. All the citizens enjoyed the right of voting in the General <sup>B</sup> Assembly, where the magistrates were chosen and other affairs of state transacted. The proposed measures were brought before them by the Senate (of four hundred). Judges were chosen from the whole body of the people. The college of Areopagites was charged with the oversight not only of public officers, but of the life and behaviour of private individuals. In this manner Solon, by a comprehensive legislation, laid the foundation of a free constitution, the development of which (promoted as it was by his laws) would give effect to the Grecian passion for independent <sup>C</sup> and universal activity.

#### § 5. Increase of popular influence.

The death of Solon was the signal for fresh disputes <sup>84</sup> between the popular party and the aristocracy, which ended in the establishment by Pisistratus (560), with the assistance of the people, of an autocratic sovereignty or tyranny. After the suppression of this power in 510, the influence of the democracy was increased by the addition of many citizens, and the establishment of various democratic institutions; as, for example, by a fresh division of the people into ten Phylæ, and 100 (or perhaps 174) <sup>D</sup> Demi; and by the Ostracism. But it was at the end of the Persian war that the people, in spite of many struggles on the part of the aristocracy to retain the balance of power, became possessed of an overwhelming preponderance; partly through the importance attached to the naval service, which brought into request the active and laborious qualities of the lower orders; partly through the ruin of so many rich individuals; and above all through the eager longing after additional power, which was the natural

**A** result of their previous triumphs. So early as the time of Clisthēnes the magistrates were elected by lot; and by a law of Aristodēmus the pecuniary qualification, as settled by the census, was abolished; thus increasing to an enormous extent the power of the democracy.

§ 6. *Decline of the constitution.*

**85** The increase of wealth consequent on their naval superiority, and its necessary results, luxury and extravagance, had a corrupting effect on the character of the people. The democratic influence began to be abused; and the doctrine that all men were eligible to offices of state, gave **B** birth to the monstrous notion that all were equally qualified, without reference to their talents or fitness for the office. Presents and largesses (θεωρίαι\*) began to have their due effect; by degrees the practice was introduced of remunerating men for their attendance at courts of justice or the public assemblies; the office of Areopagite fell into contempt. Pericles, the author of many of these changes (B.C. 469—429), kept, it is true, the people to a certain extent within bounds through his personal influence and the respect in which he was held; but after his death the injurious **C** effects of the system became only the more apparent. The mass of the people continued to separate more and more their own interest from that of the state, and to view in public or individual prosperity only the means of gratifying their own wants or appetites: rich citizens were annoyed by informations (Sycophantiæ), the allies of the state ruined by extortions. Demagogues, fully instructed by the Sophists in the arts of political logic and popular rhetoric, flattered the selfishness and vanity of the people, and availed themselves of their credulity, mistrust, and **D** superstition. In better days this power had been wielded nobly by such men as Miltiades, Themistocles, Aristides, and Pericles; but in the hands of Cleon, Alcibiades, Hyperbölus, and Cleophon, it became an instrument of un-mixed evil.

§ 7. *The subject continued.*

**86** The aristocracy, which had long been endeavouring again to raise its head, availed itself of the sudden scarcity

\* Properly 'play-money,' given to the poor to pay their seats in the theatre with.

of money and the confusion caused by the desertion of the allies in the Peloponnesian war (B.C. 411), to restore the more aristocratic features of the government, such as the Senate of four hundred, and the Popular Assembly of five thousand; but its success was very short-lived. At the end of the war (B.C. 404) Lysander introduced an oligarchical form of government, the administration of which was entrusted to thirty individuals chosen out of the body of four hundred senators, but the tyrants abused their power, and were speedily deposed by Thrasybūlus. After various struggles the democratic constitution was re-established (B.C. 363): the code of Solon, with certain modifications, again became the law of the land, and the authority of the Areopāgus was revived. But the character of the people had in the mean time degenerated, whilst the admission of foreigners and slaves to the privileges of citizenship had augmented the numbers of the lowest class; all the abuses of the democracy returned therefore with increased force, and real liberty was gradually lost under the influence of the Macedonians (Chæronæa 338, Cranon 322) and Romans; although some of the ancient constitutional forms were still retained at Athens with the name of a free state, which she continued to enjoy until the dissolution of the empire. Having thus given an outline of the various changes in the Athenian constitution, we shall proceed to describe her polity during the season of her greatest prosperity.

### Inhabitants of the State and their Classification.

#### § 1. *Citizens by birth.*

The inhabitants of Attica were either freemen or slaves. 87 The freemen were either Attic citizens or foreign settlers; and lastly, the citizens were such as enjoyed the privilege in virtue of their birthright, or were *admitted* to the rights of citizenship. According to the law of Solon every man was entitled to full political rights (πολιτεία) whose father was a citizen, even although the mother was a native of some other state, with which the citizens of Athens had no connubial relations<sup>4</sup>. (ἐπιγαμία). A law however was

<sup>4</sup> The children in such cases were termed νόθοι.

- A passed by Pericles, that this privilege should belong only to legitimate children, both of whose parents were citizens. During the Peloponnesian war this law seems to have been disregarded, but it was afterwards re-enacted. On attaining his eighteenth year, the youth, after a previous examination (*δοκιμασία*) was admitted into the number of the Ephēbi, and his name inscribed in the register of his demus; then he was brought before the public assembly, a shield and spear placed in his hands, and an oath administered that he would serve the state faithfully.
- B From this period he dated his legal majority. He was then required to serve two years in Attica as guard of the frontier (*περίπολος*), after which he was permitted to attend the public meetings and to bear arms abroad. The higher offices of the state, however, were not open to him until his thirtieth year. Those only could exercise full political rights who were *ἐπίτιμοι*; men who had lost one or more of their privileges were termed *ἄτιμοι*. This *Atimia* was either temporary or perpetual, and might be more or less severe.

§ 2. *Persons admitted into the rank of citizens.*

- 88 By the constitution of Solon no foreigner could be admitted to the rights of citizenship, unless he had done the state some service, and was regularly domiciliated at Athens. The freedom of the city could only be granted by consent of two public Assemblies, the decision of the first being null unless confirmed by the secret votes of six thousand citizens at the second; and even this decree, like any other, might be set aside within the year by a *γραφὴ παρὰ νόμων*. The persons thus admitted were denominated *δημοποῖητοι*, or simply *ποῖητοι*. In some respects their position was not precisely the same as that of the native citizens, neither the priesthood nor the archonship being open to them. They were also excluded from the *wards* or *sections*, which partook to a certain extent of a family character (*Phratriæ* and *Gene*). In the early days of the Athenian commonwealth the freedom of the city was seldom bestowed; but latterly the admission of foreigners to that privilege was more frequent. In the year 427, after the destruction of Plataea, the honour was conferred on all the inhabitants, as a reward for their tried

fidelity, and towards the close of the Peloponnesian war a many of the *Metœci* [89] were made citizens<sup>5</sup>.

### § 3. *Metœci*.

Although the state conferred the privilege of *citizenship* 89 only on a few, many were placed, through the liberality of the Athenians, under the protection of their laws, and permitted to share most of the advantages which they themselves enjoyed (*φιλοξενία*). The number of foreigners or *Metœci* (*μέτοικοι*), whom the capabilities of the soil, or the character of its inhabitants, or the hope of gain, attracted to Attica, was always very considerable. They were not allowed to possess landed property, nor to intermarry with the citizens; the attempt to exercise any political right or to appear before a court of justice personally and not by their advocate (*προστάτης*), subjected them to enslavement; the payment of a yearly tribute was also exacted from them (*μετοίκιον*, *ξενικά τελεῖν*): but, on the other hand, they were permitted to exercise their trades as freely as the native citizens. Extraordinary contributions (*εἰσφοραί*), expensive public services (*leitourgiai*), benevolences (*ἐπιδόσεις*), and military duties, were required from them no less than from the Athenians. At certain festivals they were obliged to carry the sacrificial bowls, water-pots, and umbrellas. Any relief from their special disabilities could only be obtained through a decree of the people. To this class belong the *ισοτελεῖς*, who, in consequence of their meritorious services, were placed, at least as far as private rights were concerned, on an equality with the citizens<sup>6</sup>.

### § 4. *Slaves*.

Attica had no bondsmen, like the Lacedæmonian Helots. 90 Their slaves were either purchased from dealers, or taken in war, or born in their houses (*οἰκογενεῖς*). Persons might also be condemned to slavery as a punishment. Slaves D

<sup>5</sup> It would seem, however, that neither they nor the inhabitants of the Boeotian towns *Eleutherae* and *Oropus*, after they were united to Attica, received the full rights of citizenship, but were still subject to some restrictions.

<sup>6</sup> Individuals as well as whole states were sometimes allowed to possess certain privileges, such as the right of intermarriage with Athenian citizens, of holding landed property in Attica, and of freedom from taxation (*ἀτίλεια*). This was particularly the case with regard to the *πρόξενοι* or consuls, appointed by the state to watch over the interests of Athens in foreign countries.

- A were either private or public (δοῦλοι δημόσιοι). The public slaves were employed in various inferior duties, and especially as an armed police, under the name of the *Scythians*, or the *Archer-guard* (τοξόται), a corps which consisted at first of three hundred men, and afterwards of twelve hundred, who kept guard in the Agōra, and subsequently on the Areopāgus. The condition of these slaves was for the most part very endurable. Even those who belonged to individuals were to a considerable extent under the protection of the law. It is doubtful, indeed, whether they were allowed to
- B possess property : but their masters were forbidden to put them to death ; and in any gross case of ill-treatment they were permitted to seek an asylum in the Temple of Theseus, and demand to be re-sold. Emancipations were frequent ; freedom, and even political privileges being often conferred on those who distinguished themselves in war, where they were especially employed as seamen. But they were never allowed to visit the Gymnasia, nor to be present at the public assemblies ; nor could they appear as witnesses, except in cases of murder, as μηνύται. Their evidence had no weight
- C unless obtained by torture. Emancipated slaves (ἀπελεύθεροι) were admitted into the class of Metæci (89), their former master being now their *Prostātes* or patron. Those who rejected this protection, might be again condemned to slavery by means of a δίκη or γραφή ἀποστασίον. The population of Attica in her best days exceeded 500,000, of whom about 365,000 were slaves, 45,000 Metæci, and the rest citizens, or about 10,000 families of Metæci, and 20,000 of citizens.

### § 5. Phylæ and Demi.

- 91 Complete political rights qualified the possessor for admission into certain communities or associations, which were governed by their own officers. To this class belong the φυλαί, δήμοι, φρατρίαι, and γένη. The two first in their more recent form derived their origin from Clisthēnes, who changed the number of the ancient Ionic tribes from four to ten, viz. Erechthēis, Aigēis, Pandiōnis, Leontis, Akamantis, Oinēis, Cecrōpis, Hippothontis, Aiantis, and Antiōchis. These were divided probably into one hundred and seventy-four Demi, the names of which were derived either from remarkable spots within their limits, as Marathon and Eleusis, or from the most important families

among their inhabitants, such as the Dædalidæ and Ionidæ. A The Demi which belonged to each Phyle were not necessarily adjoining districts, but were often at some distance from each other; and as the son's name was always inscribed in the register of his father's Demus, the actual residence of an individual might be totally distinct from the Demus to which he belonged.

§ 6. *Administration of these communities.*

Each Phyle had its own sanctuaries, lands, and treasury; 92 with treasurers (ταμίαι), and other officers (ἐπιμεληταὶ τῶν φυλῶν). In the public assemblies of the Phyle the affairs of the community were transacted, local officers chosen, B and persons selected to discharge the public λειτουργίαι. Even the Demi had their sanctuaries, assemblies, lands, treasury, and officers, such as the Tamias, the Demarch (δήμαρχος), and the Euthynus (εὐθυνος). Youths, on attaining their eighteenth year were enrolled in the register (ληξιαρχικὸν γραμματεῖον) of the Demus to which their father belonged. The same rule was observed also with regard to elder persons in case of adoption.

As it sometimes happened that the names of persons were inserted surreptitiously in these lists, a revision was made C from time to time, and the names of disqualified individuals expunged from the list of Demōtæ (δημόται). They might, if they thought fit, appeal against this disfranchisement; but if they failed to make their claims good, they were condemned to slavery.

§ 7. *Phratriæ and Gene.*

The division into twelve phratriæ (φρατρίαι), and thirty 93 families (γένη) in every phratría, was of great antiquity, and seems to have sustained no alteration at the hands of Clisthenes. These divisions were in fact entirely independent of those mentioned in the last section, being not so much political as religious and private associations, either D originating in extended family connexions, or organized on the plan of such communities. Thus although persons admitted to the rights of citizenship (δημοποῖητοι), were, as a matter of course, incorporated into some Tribe or Demus, they were excluded from these associations; and in consequence were ineligible to the office either of Priest or Archon; but they might be created φράτορες by a decree

- <sup>A</sup> of the people, or by adoption into the family of a native citizen. At the Apaturia ('Απατούρια), an Ionic national feast, the names of new-born children were enrolled in the register of the Phratia, an arrangement which acted as a check on those who claimed the right of citizenship in virtue of their birth. One of the family duties of the Phratōres was to support the relations of a murdered person in their application for justice, or, where there were no relations, themselves to become the prosecutors. The affairs of the Phratia were managed by Phratriarchs.
- <sup>B</sup> Families were originally thirty in each Phratia, each Family being also subdivided into thirty Households (οἰκίαι). These γένη were upheld as much as possible on religious grounds, partly on account of the *sacra privata*, partly for the sake of the priesthoods which belonged to certain Families. They had their own sanctuaries and places of meeting (λέσχαι). None but the members of these Phratiae and Gene were permitted to assist at the worship of 'Απόλλων πατρώος and Ζεὺς ἐρκείος.

§ 8. *Trityes and Naucrariae.*

- 94 Another, and it would seem a more recent division, was c into twelve τριτύες and forty-eight ναυκραρίαι, four in each Tritty. Two more were added by Clisthenes. These divisions seem to have had reference to some financial arrangements; but nothing certain is known about them.

THE POPULAR ASSEMBLY ('Εκκλησία).

§ 1. *Number, place, and mode of summoning.*

- 95 The sovereign power of the people was exercised in their public assemblies. Originally there was one ordinary (νόμιμοι or ἔννομοι) assembly held in each Prytaneia (ἐκκλησίαι κύριαι) and afterwards four. Each of these had its particular business, but this rule does not seem to have been always very rigidly observed. On special occasions <sup>D</sup> extraordinary meetings were convened. These were termed σύγκλητοι, or if the people were summoned from the country κατάκλητοι. At the ordinary meetings the people used in ancient times to assemble in the agora, afterwards on the Pnyx, opposite the Areopagus; then in the theatre of Dionysus; the assembly for the election of commanders, but no other, being still held on the Pnyx.



The regular summoners were the Prytanes, who invited <sup>A</sup> the people to attend by an edict previously to the day of meeting. On that day they were called together by heralds and signals. The maintenance of order devolved on the six Lexiarchs, whose duty it was to reject unqualified persons, and give to each qualified citizen a ticket, for which, on showing it to the Thesmothētæ, he received an obōlus; in later times three obōli. Those who came too late received no payment, and absentees might be punished by fine, attendance at these meetings being the duty of every citizen.

§ 2. *Proceedings at these assemblies.*

The meeting was opened with a purificatory sacrifice <sup>96</sup> and prayer. Then the subject to be discussed was gene- <sup>B</sup> rally introduced by one of the Proedri, who were previously furnished with a written copy of the proposed law. If the deliberation of the Senate were not required, the proposed law was read, and the people asked whether they would adopt it. Their approbation was expressed by holding up their hands (προχειροτονεῖν, προχειροτονία.) If the matter required debate, all above fifty years of age, and then all citizens duly qualified, were invited to deliver their opinions<sup>1</sup>. It was not lawful to interrupt the speaker, but he <sup>C</sup> could only speak once on the same question, and was required to confine himself to the subject before the meeting. Those who transgressed these rules might be removed by the Proedri from the rostrum, turned out of the Assembly, and fined fifty drachmæ. In after times they were assisted in maintaining order by a Phyle, chosen by lot for that purpose. Each of the Proedri seems to have possessed the right of protesting against the voting, a severe penalty being imposed on those who either obstructed or permitted it (ἐπιψηφίζεῖν, διαχειροτονίαν δίδόναι) illegally. Private indi- <sup>D</sup> viduals could also interfere, even after the proposal had been gone through, provided they declared on oath their intention of proceeding against the proposer for bringing forward an illegal motion (γραφῇ παρανόμων).

§ 3. *The subject continued.*

The usual manner of voting was by holding up the hands <sup>97</sup>

<sup>1</sup> This practice seems to have been soon discontinued.

- <sup>A</sup> (χειροτονία). Another mode, employed on occasions where an individual case was decided (for example in the ostracism [102], the admission of foreigners to the rights of citizenship, the restoration of convicted persons to their civil privileges, and the apportionment of punishment to heavy offences), was the use of pebbles (ψῆφοι). In such case it was necessary that at least six thousand citizens should have voted<sup>2</sup>. After the votes were taken, the result (ψήφισμα) was declared, and the decree engraved either on stone or brass, and deposited in the archives of the state. If the question <sup>B</sup> could not be settled in one day, or the meeting were prematurely broken up on account of lightning or any similar *δυσσημία*, it might be reassembled on the following day.

#### § 4. *Subjects of deliberation.*

- 98 All the most important affairs of state were decided in these assemblies by the sovereign authority of the people. Under this head we may class war, peace, the conclusion of alliances, arrangements respecting every description of warlike *matériel*, expenditure of the public revenues, settlement of taxes, &c., introduction of new forms of worship and festivals, with other matters pertaining to religion, <sup>C</sup> adjudication of the highest public rewards (such as honorary chaplets, statues in public squares, maintenance in the Prytaneum, exemption from taxes, and finally the admission of foreigners to civil privileges). Ambassadors to foreign states, as well as those sent by other nations to Athens, were also required to submit their reports, first to the Senate, and then to the popular Assembly.

#### § 5. *Legislative authority of the Assembly (Ecclesia).*

- 99 The legislative authority of the *Ecclesia* was in ancient times so circumscribed, that, although the consent of the people was requisite to the passing or repeal of any law, <sup>D</sup> the real decision rested with a limited number of aged men, who were bound by oath to discharge their duties faithfully. At the first assembly held in each year, the people were asked, whether they desired any alteration in the existing laws. If the Assembly decided that any change in them might be brought forward, it was next required that

<sup>2</sup> It seems uncertain whether the law required six thousand to be present, or six thousand to vote for the proposed measure.

the proposed alterations should be laid before the meeting by <sup>A</sup> those who were anxious to move their adoption; then the people chose five advocates (*συνήγοροι, σύνδικοι*), to defend the old laws. After this, *Nomothætæ* (*νομοθέται*), who received pay from the state, were chosen by lot out of the persons who during that year had taken the oath required of *Heliasts* [120]. These formed a court, over which the *Prytanes* and *Proedri* presided, and after hearing arguments against the old law from the proposers of the new, and the arguments of the advocates on the other side, pronounced their judgment, which decided the question. The proposed <sup>B</sup> law, however, even with this sanction, might be contested by means of a *γραφὴ παρανόμων*. It was then suspended, and the matter referred to an assembly, which had the power not only of annulling the law, but even of capriciously inflicting punishment on its author; a power often abused in after times by demagogues and sycophants. This yearly revision of the laws was termed *ἐπιχειρονομία*. As the unbridled licence of the democracy increased, we find frequent instances of laws passed by the people without the intervention of the *Nomothetæ*. To avoid gaps and contra- <sup>C</sup> dictions in the legal code, it was decreed that no new law should be passed without the repeal of the old, nor any old law be repealed without the introduction of a new one.

#### § 6. *The subject continued.*

All the officers of state were originally elected by the 100 people; but afterwards, when the power of the democracy increased, and the true principles of equality began to be misunderstood, they were chosen by lot, no elections being decided by vote, except in the case of particular offices which seemed to require special qualifications or a sort of public confidence, such as certain military and financial functions, embassies, the office of the ten *Sophronistæ*, &c. <sup>D</sup> The meetings called for the purpose of electing magistrates were termed *ἀρχαιρεσίαι*. The candidates, especially in later times, frequently employed (*ἀρχαιρεσιάζειν, σπουδ-αρχιᾶν*) the most illegal means in order to secure their return, and were only kept within bounds by the severest penalties. After their entry on office, they might be removed by the people for misconduct; and to this end at the first meeting in each *Prytany* (*ἐκκλησία κυρία*), the *Archon* asked the

A people, whether they wished the magistrates to be continued in office or dismissed.

§ 7. *Judicial authority of the Assembly.*

- 101 Before the Assembly, as a court of justice, were brought complaints against magistrates and other unusually weighty charges; the proceedings in such cases being founded either on an information (*μήνσεις*), or an indictment (*εἰσαγγελία*). Cases of this description might also be brought before the Senate, which had the power of inflicting penalties to the extent of five hundred drachmæ; but the more important questions were referred to the people, who nevertheless  
B seldom voted (as they did on the trial of the commanders in the battle at the Arginusian islands), but chose rather to refer the cause to the decision of the ordinary court of the Heliasts, electing at the same time *σύνδικοι* or *συνήγοροι*, who were to act as public prosecutors in conjunction with the principal accuser. Different from this were the *προβολαί*, or previous complaints, which were intended to prepare the people for further proceedings, and enlist their prejudices on the side of charges hereafter to be brought before the courts of justice. This mode of proceeding was  
C especially adopted with reference to charges against important personages or party-leaders.

§ 8. *The Ostracism*<sup>3</sup>.

- 102 It should be borne in mind that the Ostracism was not a judicial or penal measure, but simply a political plan for averting any dangers which might threaten public liberty or equality. Every year at a particular season the people were asked by the Prytanes, whether they desired that the Ostracism should be employed; and if they answered in the affirmative, an assembly was held in the *ἀγορά*, at which their wishes were declared by voting, it being, however,  
D understood that no decision was valid, unless the number of votes amounted to six thousand. Persons condemned by the Ostracism were required to leave the city within ten days, and absent themselves from the country for ten years<sup>4</sup>. They might however be recalled before the expi-

<sup>3</sup> The ostracism existed also in Argos, Megara, Syracuse, and Miletus.

<sup>4</sup> The time of absence was afterwards restricted to five years.

ration of the time by the people, who possessed the exclusive right of remitting any punishment or *Atimia*. No disgrace was attached to the Ostracism, nor was any injury done to the house or property of the banished man. The most distinguished men of Athens were compelled to submit to this proscription; until the administration of Alcibiades, who contrived, after the banishment of the demagogue Hyperbölus, to obtain the abolition of the Ostracism.

### § 9. The Senate or Council<sup>a</sup> (*βουλή*).

#### *Qualification of Members. Privileges.*

In the time of Solon the Senate consisted of four hundred 103 members, viz. one hundred from each of the four *Phylæ*; <sup>B</sup> under Clisthenes the number was increased to five hundred, fifty from each of the new *Phylæ*. In the olden time only the three first classes (*πεντακοσιομέδιμοι*, *ἱππεῖς*, and *ζευγῖται*), were eligible to the office, but when the power of the people increased, the qualification was extended to all who were *ἐπίτιμοι* and thirty years of age. The Senators were elected annually by lot (probably after the time of Clisthenes). The same members might, however, be re-elected. After their election they were required to submit to a *δοκιμασία*, and if the result were unsatisfactory, others were appointed <sup>C</sup> to supply their places. Before entering on office they took an oath to discharge faithfully their senatorial duties (*δρκος βουλευτικός*), and even during their session might be expelled by their colleagues for misconduct. In all other respects, however, they seem to have been irresponsible, except with reference to their financial administration. Each Senator received daily from the state one drachma as a remuneration for his services. Their privileges were, exemption from military service during their year of office,

<sup>a</sup> [Called '*the Council*' by Thirlwall.] The senate possessed the initiative in all deliberations, with higher administrative authority; in this sense, therefore, it may be called a distinct estate. But in all other points of view, the *Bouleutæ*, no less than the judges (or *jurors*: *Heliastæ*), and the Legislative Committee (the *Nomothetæ*), must be considered as a small committee of the people themselves, in opposition to the magistrates, who were their servants. A further proof of this was their irresponsibility; and at a later period the remuneration which they received out of the state treasury, as members of the General Assembly. In early times, the second council, called the *Areopagus*, possessed also considerable power and influence.

<sup>A</sup> and a particular place in the theatre (τόπος βουλευτικός). Their badge was a myrtle chaplet, which they wore at the meetings of the Senate. If they discharged their duties faithfully, the people generally awarded a golden chaplet to the whole college at the expiration of their year of office.

§ 10. *Duties of the Senate.*

- 104 The duties of the Senate consisted partly in discussing and preparing the measures which were to be laid before the people (προβουλεύειν, προβούλευμα), partly in the management of various ordinary and extraordinary matters. They received the reports of ambassadors, gave audience <sup>B</sup> to the envoys of foreign powers, and introduced them to the General Assembly, managed the δοκιμασίαι [107] of the Archons, &c. Their office also comprehended the administration of matters of finance, war, and justice. In the character of a Committee of Finance they arranged the farming of the public revenues, received the rents, kept the accounts, exercised a general superintendence and control over all public accountants and receivers, and laid before the people a statement of the public receipts and expenditure, besides distributing the state allowance to the poor and infirm. <sup>C</sup> The Senate also superintended the annual building of vessels for the fleet, and inspected the standing body of cavalry, which at first consisted of 300, then 600, and afterwards of 1000, or, including the Hippotoxotæ, 1200 men. They exercised also a judicial authority in receiving and disposing of complaints, which the aggrieved party was either unable or unwilling to bring before the people, and had the power of punishing minor offences by the infliction of a fine not exceeding 500 drachmæ. More important cases were decided in the usual way, unless the people under peculiar <sup>D</sup> circumstances thought fit to give increased judicial authority to the Senate.—The decisions of the Senate were binding only during the period of their session.

§ 11. *Manner of assembling.*

- 105 The Senate generally assembled in the Senate-House (βουλευτήριον) on the Ceramîcus, every day except festivals. Their meetings seem to have been public, except in particular cases where secrecy was necessary. To avoid, however, the inconvenience of detaining all the members throughout the day, and at the same time not to deprive

the people at any time of their highest deliberative council, <sup>A</sup> the Senate was divided into sections; by which arrangement a tenth part of the whole body, or the Senators of one Phyle, sat during a tenth part of the year (*φυλή πρυτανεύουσα*). The time during which a Phyle discharged this duty was termed a *Prytany* (*πρυτανεία*), the members *Prytānes* (*πρυτάνεις*), and their place of meeting *πρυτανεῖον* (to be distinguished from the ancient Prytanēum near the Acropolis), *Θόλος* or *Σκιάς*. Here they were entertained at the public expense, in company with the *ἀείσιτοι*, or officers entitled to that privilege, foreign ambassadors, and such citizens as had done any remarkable service to the state. One of the Prytanes acted as President (*ἐπιστάτης*) of the day, and took charge of the keys of the Acropolis, Treasury, and Public Records, as well as the state seal. He also presided at the sittings of the Prytanes and Senate, and acted as chairman of the General Assembly. At a later period we find nine other *πρόεδροι*, one from each tribe, and also a *φυλή προεδρεύουσα*. Without the permission of these Presidents, no question could be put to the vote (*ἐπιψηφίζειν*); but the possession of this power was a privilege, for the proper exercise of which they were responsible. In ordinary years a Prytany lasted thirty-five or thirty-six days, but in leap year thirty-eight or thirty-nine. Each Prytany had its secretary (*γραμματεὺς*), chosen by lot, and its *ἀντιγραφεύς* for the drawing up of public records and accounts. Sacrifices (*εἰσιτήρια* and *ἐξιτήρια*) were offered at the opening and close of each session. The daily sitting also commenced with prayer, particularly to Zeus, Athene, and Hestia *βουλαία*.

### C. The Magistrates (*ἀρχαί*).

#### § 12. *Different Classes of Public Functionaries.*

The functionaries of the state were, (1) The *ἄρχοντες*, or <sup>106</sup> Magistrates properly so called, who were entrusted, after previous trial, with the administration of a certain branch of the executive government, subject to the supremacy of the law and of the popular will. They exercised also a sort of jurisdiction within their own department, subject always to the control of the ruling powers. (2) The *ἐπιμεληταί*, who were entrusted for a definite period (generally thirty days) with the management of some particular business, such as embassies, Synegoriæ [99, A], &c. (3)

<sup>A</sup> Ὑπηρέται, servants who discharged subordinate duties under the control of the others, and were for the most part either slaves or freedmen. The two first classes were elected either by lot with κύαμοι in the temple of Theseus under the superintendence of the six Thesmothetæ [110, c], or by the votes of the people in general, or in particular cases, of a single tribe (ἀρχοντες κληρωτοὶ ὁ ἀπὸ κυάμου ὁ κναμενταί, also χειροτονητοὶ ὁ αἰρετοί). Generally speaking the lot was the mode of election in the case of ἀρχαί properly so called.

§ 13. *The Proof of Qualification* (δοκιμασία).

- 107 Before entering on office the newly-elected functionaries <sup>B</sup> were required to undergo an examination before the people, and in the case of the Archons before the Senate also. This, however, was not a trial of their abilities and fitness for office, but rather an enquiry into their political competence, and into certain leading particulars of their lives and conversation, such as whether they fulfilled the duties of piety, good citizenship, &c. From the time of Aristides every citizen was entitled to become a candidate for any public office; no property qualification being requisite, except for particular situations of especial trust: for example, <sup>C</sup> landed property in Attica and children begotten in lawful marriage for the office of commander-in-chief; citizenship in the third generation (ἐκ τριγονίας) for the priesthood and archonship.—The proper age, as some suppose, was after the thirtieth year. The candidate must also be free from bodily defects (ἀφελείς, μὴ ἀνάπηροι). Those who were rejected (οἱ ἀποδοκιμασθέντες) at this trial (at which each citizen was permitted to state his objections) were punished with *Atimia*.

§ 14. *Responsibility of Magistrates.*

- 103 Every magistrate was required to render an account of <sup>D</sup> his administration, particularly with regard to the expenditure of public money. This rule applied not only to magistrates, but to all who had public money in their hands, such as the Diætētæ [121], Trierarchs, Priests, and Ambassadors. Their accounts were delivered to ten Logistæ (λογισταί) chosen by lot, who either checked them themselves or handed them over to ten Euthyni (εὐθυνοί), who were also chosen by lot<sup>E</sup>. Those who could not

<sup>E</sup> The relation of the Euthyni to the Logistæ does not very distinctly appear. Some suppose that they were one and the same, or that Logistæ was a more modern name for the Euthyni.



render a satisfactory account were summoned to appear <sup>A</sup> before a court, presided over by the Logistæ. In this court the interests of the state were represented by ten *συνήγοροι* or *σύνδικοι* chosen by lot for that purpose, but each citizen might act as an accuser. Until his accounts were passed, no citizen could leave the country, or take any other office. He was also deprived of certain other civil rights and immunities. The accounts were generally engraved on stone, and exhibited in public. Many inscriptions of this sort have been discovered. Notwithstanding all these precautions, frauds were often committed, especially in later <sup>B</sup> times, and even the Logistæ themselves were not unfrequently bribed.

### § 15. *Limits of their power.*

The power of the Magistrates was gradually confined <sup>109</sup> within narrower limits, as the people became more powerful. They continued a shorter time in office, their duties were more subdivided, and they were liable to have charges brought against them at the revision (*ἐπιχειροτομία* and *ἀποχειροτόνησις*) which took place at the first Ecclesia in each Prytany. No one could hold the same office twice, or be appointed to two *ἀρχαί* in the same year. The Magistrates <sup>C</sup> had, it is true, the power of imposing an inconsiderable fine; but even then the party condemned might appeal to the popular tribunal. They were, however, protected against assaults or insulting language. The only insignia of which we read, were the myrtle chaplets worn by the nine Archons and some other officers.

### § 16. *The Archons.*

The highest magisterial office was that of Archon. Of <sup>110</sup> the nine Archons the first (who gave his name to the year) was styled simply *ἀρχων*<sup>1</sup>, the second *βασιλεύς*, the third *πολέμαρχος*, and the rest *θεσμοθέται*. The authority of these <sup>D</sup> Archons, originally so great, was afterwards, when the democracy became more powerful, restricted to the preparation of indictments, and the presidency in the popular court. They had, it is true, judicial authority in small matters, subject however to an appeal. The duty of the Archon was to settle actions relating to disputed successions

<sup>1</sup> In non-Attic writers, and especially in the Grammarians, *ἀρχων* *ἐπώνυμος*.

**A** and other family affairs; the Polemarch decided similar disputes between resident aliens (μέτοικοι) and foreigners; nothing remaining of the ancient military functions except the duty of superintending the funerals of those who fell in battle. The βασιλεύς had jurisdiction in questions connected with religion; and the Thesmothetæ in all other matters. Certain duties devolved also on the Archons as a body; for instance, to choose the judges yearly by lot, to enquire in the ἐκκλησία κυρία, whether the people desired to retain or dismiss the magistrates, and to preside at the election **B** of certain military functionaries. The three first-named Archons chose each two assessors (πάρεδροι). Before entering on the office they were required to take an oath; and after the expiration of their year, if they had discharged their duties satisfactorily, they became members of the court of Areopagus.

### § 17. *Various Police Functionaries.*

**111** The Eleven (οἱ ἑνδεκα) were chosen by lot, probably one (with a γραμματεὺς) from each Phyle. They were charged with carrying into execution the sentences on offenders, and with the management of the prisons, took cognizance of **C** any breach of duty on the part of the police, and in certain cases, where the offence was public and *in confesso*, had themselves the right of punishing notorious offenders and common rogues. The ἀστυνόμοι were ten in number, chosen also by lot, one from each Phyle, five in the city, and five in the Piræus. They were charged with providing for the security and cleanliness of the streets, and other matters of city police. We read also of officers called ὁδοκιοί expressly appointed to keep the streets in repair, and ἐπιστάται τῶν ὑδάτων, who took charge of the **D** water-courses. The Areopagus also superintended many arrangements connected with public order. The ἀγορανόμοι (five in the city and five in the Piræus) inspected all goods brought to market, besides exercising a general superintendence over matters connected with trade. Similar duties devolved on the fifteen σιτοφύλακες and the same number of μετρονόμοι. Navigation, imports, and exports, &c., were superintended by ten ἐπιμεληταὶ τοῦ ἐμπορίου, who were chosen by lot. All these functionaries had a certain jurisdiction within their own department.

### § 18. *Extraordinary Functionaries.*

We may notice as functionaries appointed for extra- 112 ordinary duties, the *σύνδικοι* or *συνήγοροι* (already mentioned [99, A]), who were the public advocates or counsel; the managers of religious festivals (e. g. the *ἐπιμεληταὶ τῶν Διονυσίων*); the purchasers of beasts for sacrifice (*βοῶναι*), or of grain (*σιτῶναι*), the ten judges of the sports (*ἀθλοθέται*) at the Panthenaic festival; the ten *σωφρονισταί* or superintendents of the boys and young men, and lastly the ambassadors, of whom those employed on the affairs of religion were termed *θεωροί*, and those despatched to the Amphictyonic council *ιερομνήμονες* and *πυλαγόροι* or *πυλαγόραι*.

### § 19. *Public Servants.*

Among these may be mentioned, the *γραμματεῖς*, gene- 113 rally slaves, or at least persons of the lowest class; the *κῆρυκες*, who attended on the higher functionaries, the senate, the Areopagus, and the people; and many others, all slaves, and comprehended under the general name of *δημόσιοι* (*ὑπηρέται*).

## ADMINISTRATION OF THE GOVERNMENT.

### A. Administration of Justice.

#### § 1. *Sources of our information respecting the Attic Jurisprudence.*

Of the ancient Attic jurisprudence before the times of 114 Solon and Clisthenes, scarcely any thing is known. The whole system of Solon's legislation was based on the enlargement of a ground-plan which already existed, and in process of time became more and more developed through the practical working of the laws; for that theory had little influence is evident from the fact, that in the whole range of Grecian literature not a single jurist, properly so called, is to be found. Our principal sources of information on this subject are derived from the writings of the orators and the later grammarians.

### Laws relating to private persons<sup>1</sup>.

#### § 2. *Marriage.*

The only forbidden degrees were those of parents and 115

<sup>1</sup> The most important public rights have been already explained in the preceding sections.

- A children, and of brothers and sisters by the same mother. It was required that every marriage should be preceded by a betrothal (*ἰγγύησις*), with consent of the nearest male relatives, or guardian (*κύριος*) of the maiden, otherwise it was not fully legitimate, and did not entitle the parties to all the privileges of lawful matrimony, *e. g.* the *jura agnationis* (*ἀγχιστεία*), which only belonged to children begotten in marriage in every respect regular (*γνήσιοι, ὁρθῶς γεγενημένοι*). A man was permitted to have only one wife, but concubinage was not forbidden<sup>2</sup>. The marriage
- B was sanctioned by a sacrificial meal, given to the members of the bridegroom's Phratia, into which the bride was now received. The dowry was generally given by the father or *κύριος* of the bride; the husband had only the usufruct, and was obliged to give security, that, in the event of death or separation, the woman or her kindred should receive it back. The husband might divorce his wife (*ἐκπέμπειν*), but in that case must either restore her the dowry, or pay her the interest of it, and provide sufficiently for her maintenance. If both parties agreed to the separation, nothing
- C further was requisite; but in the event of the wife wishing to leave (*ἀπολείπειν*) her husband, it was necessary for her to lodge a complaint before the Archon. The next of kin could claim, in virtue of his relationship, the hand of an heiress or daughter left without brothers (*ἐπίκληρος*), even although she were married before the death of the testator; but on the other hand he was also compelled by law to marry even a poor *Epiclēros*, or give her a dowry on her marriage with another. These *ἐπίκληροι* were protected by the law from ill-treatment (*κάκωσις*) on the part of their husbands.

### § 3. Parental Authority. Adoption. Guardianship.

- 116 The authority of the father and its consequent privileges
- D were dependent on the full legality of the marriage, in virtue of which the son's name was enrolled in the register of his father's Phratia. The father had the right of exposing his children, and of expelling or repudiating (*ἀποκηρύττειν*) his sons, if they deserved it. He was bound to teach his son a trade, and the son on his part was required in return to support his aged parents. Adoption (*εἰσποίησις*) was

<sup>2</sup> In later times connexions with *ἰταῖραι* had a fatal effect upon the domestic life of the Athenians.

generally employed as a means of obtaining an heir: sometimes it was viewed in the light of a duty undertaken for the purpose of keeping up the family and its *sacra*. It was always, however, subject to the condition, that there were no sons, and that if there were daughters, one of them should marry the adopted person, provided he were an Attic citizen. The adopted son could not return to his original family, unless he left an heir of his body in that which had adopted him. Guardianship was under the superintendence of the state. By law the term "infant" or "minor" was applied not only to persons under age, who had either their father as their natural guardian (κύριος), or other ἐπίτροποι, but also to women, who could not engage in any matter of importance without the consent of those under whose *manus* or *potestas* they were placed. The legal majority seems to have been attained on the completion of the eighteenth year, when the youth was admitted among the Ephēbi. Guardians, although in most cases those on whom relationship imposed that duty, might also be appointed by will. The guardianship of the Epiclēri, and the management of property belonging to minors, were subject to the control of the Archon.

#### § 4. *Right of Inheritance, and of making a Will.*

None but children begotten in regular marriage were entitled to the property of their parents; consequently νόθοι were excluded from this privilege, and could only claim a sum amounting at most to one thousand drachmæ. The same rule applied to adopted children: blood relationship, as a ground of claim to inheritance, is called ἀγχιστεία, and comprehended not only children, but collateral relations (by συγγένεια, in opposition to alliance by marriage, which conferred no such right). Sons who had been disinherited on insufficient grounds might appeal. The children of one who at the time of his death was ἀτίμος on account of debt to the state, inherited the ἀτιμία and the obligations of their father. All the sons inherited equally, the daughters merely received a portion. In default of sons, the daughters inherited (ἐπίκληροι). With regard to collateral relations, it was the Attic law, in cases of intestacy, that the males should inherit in preference to females, even although the latter were more nearly related

<sup>A</sup> to the deceased. When there were neither natural nor adopted heirs, the inheritance fell to a member of the same Phyle, except in the case of recent aliens (μέτοικοι), whose property under those circumstances lapsed to the state. Every free citizen had the right of making a will (διαθήκη), with the exception of the δημοποίητοι [88, c], adopted sons, and a few others. Wills however were invalid, where there were heirs of the body not disqualified by law; but if they were only daughters, a stranger might inherit, subject to the condition of marrying one of them. In all cases <sup>B</sup> legacies (δωρεαί) might be left, provided the estate and the rights of the natural heirs were not injured. None but citizens (including δημοσύνητοι) could inherit property. Great importance was attached by the state to the subject of inheritances, the attention of the people being drawn to it at every ἐκκλησία κυρία. The ground of this strictness seems to have been principally a religious fear, lest any house should become entirely extinct.

§ 5. *Laws relating to Obligations and Securities.*

118 · The chief means of security in pecuniary transactions were written contracts (συγγραφαί) and oral testimony <sup>c</sup> (μαρτυρίαι). By the code of Solon milder provisions were substituted for the old law of debt, which was very severe. Witnesses were present at the paying over of a loan to the borrower, and a written acknowledgement was also generally placed in the hands of a γραπεζίτης. As trade and barter increased, it became customary to deposit security (ἐνέχυρον). All borrowing and lending transactions connected with navigation and commerce being of the greatest importance to the state, the laws by which they were regulated were exceedingly exact and stringent. The rate of interest was <sup>D</sup> not fixed by Solon, and was generally very high (seldom under ten per cent). It was reckoned either as a per-centage on the sum lent, or as a certain portion of the capital, say a  $\frac{1}{4}$ ,  $\frac{1}{5}$ , or  $\frac{1}{6}$ . Ἐγγύη (security or bail) was permitted in all sorts of civil contracts, as well as in penal proceedings. The βουλευταί were required to swear, that they would not imprison any Athenian, provided he could obtain the security of three members of the same class with himself. This oath, however, did not apply to persons accused of high treason or to public defaulters. In the transfer of real

property, we find no traces of the symbolic usages employed by the Romans on such occasions.

### Judges and Courts of Justice.

#### § 6. *Historical Account of the Courts of Justice.*

Of the most ancient Attic courts of justice we know very little. The Archons inherited their judicial authority from the kings; but we find at a very early period mention made of the courts of the Areopagites and Ephētæ [123], the latter established by Draco, the former confirmed and extended by Solon. By Solon's constitutions the people in general were admitted to these courts: it does not seem, however, that the judicial authority of the Archons was immediately superseded; the usurpation of their functions by the people, so that nothing was left to the magistrates except the Hegemonia or presidency in the courts, having been gradually established, as the power of the democracy increased. The overwhelming weight of business in these courts resulted from the obscurity and deficiencies of Athenian legislation in many points of view, the love of litigation inherent in the people, their endeavours to subject the decisions of magistrates to the revision of their courts, and at a later period from the arrogance which would make Athens the forum in which all the disputes of her allies were to be settled. The courts of justice, besides those of the Areopagites and Ephētæ, were those of the Heliasts, the Diætētæ, the Forty, and in ancient times the Nautodīcæ, or judges in commercial suits:

#### § 7. *The Heliasts.*

The *Heliasts* (δικασταί, or, from the name of their principal court ἡλιαία [*assembly*: ἀλήη in Herod.], ἡλιασταί) were a body of judges (or *jurors*), who must be considered as the representatives of the judicial authority possessed by the whole people. Every year the nine Archons chose by lot six thousand citizens who had completed their thirtieth year, probably six hundred out of each Phyle. Of these, five thousand were divided into ten decades, the remaining one thousand probably serving as a reserve. They were all required to take the oath of office. When any cause was to be tried, it was decided by lot on the same

- A morning, at which of the various spots and under the presidency of which magistrate each division should sit; the place was then marked out by judicial staves (*βακτηρίαι*), with different numbers and colours. The number of judges varied according to circumstances; sometimes several decades sitting, at others not even a single one entire; the number was, however, generally an uneven one. Questions respecting the desecration of the mysteries were tried only before such Heliasts as were initiated, those which regarded breaches of military discipline only before those who were
- B themselves military men. Their authority extended to all other cases, with the exception of indictments for murder or wounding with intent to kill. Each judge, on arriving at the appointed place, received a ticket (*σύμβολον*), on the production of which he was entitled (since the time of Pericles) to receive a remuneration of three oboli (*τριώβολον ἡλιαστικόν*) from the Colacrētæ (*Κωλακρέται*). The number of places appointed for holding the courts is unknown. No sessions were held on days of public assembly, or on festival or unlucky days (*ἀποφράδες ἡμέραι*). On the
- C last three days of the month, the court of Areopagites sat, but not the Heliasts.

### § 8. *The Diætētæ. The Forty.*

- 121 The court of the Diætētæ (*δαιτηραί*) was an inferior tribunal, to which private disputes were referred, in the first instance, subject to an appeal (*ἔφεσις*) before the Heliasts<sup>1</sup>. Four judges—scarcely forty-four as some suppose—were chosen yearly by lot out of each Phyle. They were required to be fifty or sixty years of age. In each cause only one Diætētes, chosen by the magistrate by lot out of the Phyle of the defendant, sat as judge. They received small fees
- D (*παρασάσεις, deposits*) from each trial. At the expiration of their office they were responsible to the Logistæ, and might be punished with Atimia.—The Forty (formerly the thirty) judges (*οἱ τετταράκοντα, οἱ κατὰ δῆμους δικασταί*) were also chosen by lot. They itinerated through the Demi, and decided private causes where the matter in dispute did not exceed ten drachmæ. On such questions they acted not only as judges *in judicio*, but as magistrates *in jure*.

<sup>1</sup> Disputes were sometimes settled by private Diætētæ or arbitrators.



§ 9. *The Court of the Areopagites.*

The early history of the Areopagus, and of the relation 122 which it bore to the court of the Ephētae, is very obscure. A By the constitution of Solon, the court of Areopagus (ἡ βουλὴ ἢ ἐξ' Ἀρείου πάγου or ἐν' Ἀρείῳ πάγῳ), which consisted of men who had filled the office of Archon, took cognizance of wilful murder (committed or intended), poisoning, and arson. The judges were responsible, and might be arraigned before the Euthyni, or expelled by their colleagues. The duties of the Areopagites were originally much more extended, their court being not merely a δικαστήριον, but also B a βουλή, the efforts of which were directed to the conservation of the laws and constitution, the restraint of popular licentiousness and magisterial delinquency, the punishment of offences against good order, such as idleness, luxury, debauchery, &c., the superintendence of education, and the maintenance of religion in its integrity and purity. We find, after the time of Pericles, the authority of this court greatly circumscribed by a law of Ephialtis; and although it resumed its place as guardian of the laws after the time of the Thirty Tyrants, it was prevented by the increasing C democratic licence and immorality from ever recovering its former power and influence in the state; although on some critical occasions it assumed, or was invested with, extraordinary authority.

§ 10. *Court of the Ephētae.*

The fifty-one Ephētae (ἐφέται) composed a court, the 123 organization of which has been ascribed principally to Draco. Their jurisdiction extended to cases of homicide (δίκαι φονικαί) of inferior atrocity. Their places of meeting varied, according to the nature of the cause to be tried; for instance, charges of unpremeditated manslaughter were D brought before them at the Palladium (τὸ ἐπὶ Παλλαδίῳ), and of justifiable homicide at the Delphinium (τὸ ἐν Δελφινίῳ). The Ephētae could not sentence to death, the severest penalty inflicted by them being banishment and confiscation of property. In later times their power seems to have been considerably reduced, the functions of their court being in a great measure usurped by the Heliasts.

§ 11. *Magistrates with Judicial Hegemonia.*

The judges, who were merely charged with enquiry into 124

A the fact and with the management of the consequent informations, were also in most cases chosen by lot, but it depended on circumstances connected with the process itself, what magistrate should take charge of the preliminary proceedings and preside at the trial (*ἡγεμονία τοῦ δικαστηρίου*). For instance, in cases of disputed succession and family quarrels between citizens, this duty devolved on the Archon; in similar disputes between resident aliens (*μέτοικοι*) and foreigners, on the Polemarch; the King presided at trials relating to religious questions, as well as all sorts of homicide; and the Thesmothetæ in all other public and private causes, in so far as they did not belong to the jurisdiction of any particular magistrate; each judge having a peculiar precedence within his own department.

§ 12. *Accusations.—Qualifications of Plaintiffs.*

- 125 None but citizens in the possession of full political rights were permitted to plead in person. All others must be represented by a person so qualified; for instance, the slave by his master, the *μέτοικος* by his Prostates, women and minors by their *κύριοι* or *ἐπίτροποι*, foreigners by a host, &c.

§ 13. *Public and Private Actions.*

- 126 Accusations were either public or private. Public accusations (*γραφαί*) were those in which it was set forth that the state had sustained injury either immediately or through offences committed against individuals. The line, however, between public and private wrongs does not seem to have been very strictly drawn; for in many instances the plaintiff was at liberty to prosecute either civilly or criminally; in cases of theft, for example, where the value of the property stolen exceeded fifty drachmæ, and in injuries to the person (either as a *δίκη αἰκίας* or *γραφὴ ὑβρεως*). Any duly qualified citizen might bring forward a public complaint, even although he were not the party injured; the fine imposed in such cases went to the state: but if the prosecutor let the affair drop, or failed to establish his charge by the votes of at least a fifth part of the judges, he was himself fined one thousand drachmæ, and rendered for ever incapable of appearing as prosecutor in a similar action.

§ 14. *Various Forms of Public Process.*

- 127 The general term for a public prosecution is *γραφή*, in

contradistinction to *δίκη*<sup>2</sup>, a private complaint. It had, however, various names according to its different forms and objects. Thus, besides the *γραφή* (written information) properly so called, we have the *ἐνδείξις*, *ἀπαγωγή* and *ἐφήγησις*, by which the magistrate authorized summary proceedings without previous notice, and the arrest of the defendant after information received, unless three sureties were found for his appearance. We read also of the *φάσις*, *προβολή*, *εἰσαγγελία*, *ἀπογραφή*, and other forms.

§ 15. *Public Prosecutions considered with reference to the subject of complaint.*

Under this head we may instance the following varieties of process. Before the Archon, *γραφὴ ἀγαμίου* and *ἐπιτροπῆς*, *κακώσεως* against parents, Epicleri, and minors; before the King, *ἀσέβειας*, *φόνου*; before the Polemarch, *ἀπροστασίον* [brought against a freedman for default of duty to the citizen to whom he owed his freedom]; before the Thesmothetæ, *ὑβρεως* (the more serious injuries done to the person), *προδοσίας*, *καταλύσεως τοῦ δήμου*; before the Eleven, *κλοπῆς*, *λωποδυσίας*; and before the Stratēgi, *ἀστρατείας*, *λειποταξίου*.

§ 16. *Private Actions.*

Those actions were denominated private, which related strictly to private wrongs or disputes. Private complaints could only be brought forward by those who had sustained the injury, or who appeared for individuals who were not permitted to plead in person. In all such actions it was a rule that the mulct or damages awarded by the court should be paid to the plaintiff; and that, in the event of the proceedings being declared frivolous, the defendant should receive one-sixth part of the sum in dispute (*ἐπωβελία*) by way of indemnification for his loss of time and labour.

§ 17. *Private Actions considered with reference to the subject.*

The following are examples of private actions: before the Archon, complaints affecting family rights, and the disputes of the Chorāgi; before the Thesmothetæ, the *δίκη βλάβης*, and all sorts of complaints relating to the protection of property; and before the Forty, the *δίκη αἰκίας* and similar causes.

<sup>2</sup> The word *δίκη* is, however, commonly employed to express all sorts of actions, civil as well as criminal.

## Legal Proceedings.

§ 18. *Legal Proceedings.*

- 131 The first step in public as well as private actions was a  
 A summons (κλησεις or πρόκλησις, = *in jus vocatio*) from the  
 plaintiff (ὁ διώκων) to the defendant, calling on him to  
 appear at some public place in presence of witnesses (κλη-  
 τῆρες). It was only in particular cases that a *vadimonium*,  
 or security for the appearance of the defendant (ὁ φεύγων),  
 was required; nor was recourse had to the ἀπαγωγή (*i. e.*  
 the accused was not taken at once before a court of justice)  
 unless he were taken in the act. It was requisite that the  
 B accusation in writing (ἔγκλημα, λήξις, in criminal prose-  
 cutions γραφή) should be laid, together with the declaration  
 of the witnesses to the summons, before the presiding magis-  
 trate, who then examined whether the citation was in due  
 form, or whether the party summoned had reasonable ground  
 for taking an exception. In private actions (with the ex-  
 ception of those that related to *injuries to the person*) both  
 parties were required to deposit security (πρῆτανεία, *sacra-*  
*mentum*), varying in amount according to the nature of the  
 action. This deposit was always repaid to the successful  
 C party by the loser. In criminal proceedings we read of  
 only a trifling παράστασις, which was deposited by the pro-  
 secutor. We read also of other dues called the παρακατα-  
 βολή and the παράβολον.

§ 19. *The same subject continued.—Preparatory Pleadings  
 before the Magistrate.*

- 132 The next step was the previous examination (ἀνάκρισις  
 τῆς δίκης) by the magistrate, who settled the issue to be tried,  
 and received the depositions of the parties on oath (ἀντ-  
 ωμοσία, διωμοσία). Then the proofs were collected and  
 preserved (in an ἐχῖνος) in readiness for trial of the cause.  
 D Under this head were classed such extracts from the laws  
 as were necessary for determining the legal points that were  
 involved in the question (these were to be read out before  
 the judges); all informations relating to the case, the de-  
 positions of witnesses, either present in court (μαρτυρίαι)  
 or absent (ἐκμαρτυρίαι); the examinations of slaves belonging  
 to either party (which was conducted by means of torture  
 [βάσανος], and was considered very important), with  
 various other papers. This preliminary examination often

occupied a considerable time, especially when there was an *ὑπωμοσία* [an application for delay founded upon an affidavit]. There were, however, some sorts of private actions, which in later times must be decided within thirty days after the laying of the information (*δίκαι ἔμμηνοι*). During the *ἀνάκρισις* in private actions the proceedings might either be set aside by a compromise between the parties, or quashed by the magistrate, if one of the parties could fully sustain his allegation by means of witnesses.

§ 20. *Proceedings before the Court.*

On the day appointed for the trial (*ἡ κυρία*), the judges <sup>133</sup> chosen by lot by the Thesmothetæ took their seats, and <sup>B</sup> the parties were called into court. If the defendant were absent without reasonable cause, he was declared in default, and judgement entered against him (*ἐρήμην καταδικάζειν*). By the law each party was required to plead his own cause. They might, however, obtain the assistance of *συνήγοροι*, and often were furnished with written speeches by rhetoricians. In these addresses every device was tried for exciting compassion and working on the feelings of the judges. The time which they were allowed to occupy was in most trials measured by the Clepsydra (*λέγει ἐν τῷ ἑμῷ ὕδατι*, a phrase <sup>C</sup> employed by the orators). During the speech all the proofs were adduced and explained, the Clepsydra being meanwhile stopt; at the same time the witnesses were personally present. The pleadings being ended, a verdict was given by means of pebbles (*ψῆφοι*), which were white or black, whole or pierced. If the votes were equal, it was considered a verdict of acquittal. Finally the sentence of the magistrates was published. If the action were *ἀγὼν τιμητός*<sup>3</sup> (that is to say, a case in which a discretionary power was left with the judges, either because the law had <sup>D</sup> provided no definite punishment, or because it permitted them to choose between two penalties, or to fix the amount of damages), a verdict of guilty having been returned (*ἡ πρώτη ψῆφος*), the defendant was allowed to oppose his *τίμησις* to that of the prosecutor (*τιμᾶσθαι* and *ἀντιτιμᾶσθαι*), and the judges by a second vote (*ἡ δευτέρα ψῆφος*) decided between them (*τιμᾶν*), or in some cases increased the penalty (*προστιμᾶν*). This was the form before

<sup>3</sup> The opposite to this was *ἀγὼν ἀτιμητός*, or the trial of offences, of which the penalties were fixed by law.

a the court of the Heliasts. The practice before the Di-  
aetētæ was somewhat different; still more so was that before  
the Forty, who acted also as magistrates.

§ 21. *Form of process in Trials for Murder.*

- 134 The duty of prosecuting in cases of murder devolved on  
the nearest relations. As soon as the information was  
laid before the βασιλεύς, the proceedings commenced with a  
πρόβησις, that is, a proclamation that the accused should  
abstain from approaching all public and sacred spots, into  
which no murderer was permitted to enter. The king then  
b instituted an ἀνάγκησις [cf. 132], in which it was settled  
whether the case should be tried before the Areopagites or  
before the Ephētæ [123] (subject to such exceptions to the  
court as might afterwards occur). These investigations  
were continued for three months, one in each month, and in  
the fourth the matter came into court.

§ 22. *The subject continued.*

- 135 The court of the Areopagites was held in the open air,  
under the presidency of the Basileus. A solemn oath was  
administered to both parties, together with their witnesses.  
The accuser and the accused were required each to address  
c the court twice, in person, and without any attempt to work  
upon the feelings of the judges. After the first pleading  
(μετὰ τὸν πρότερον λόγον) the accused might go into exile  
without suffering any other penalty than the confiscation of  
his property. On the third day the members of the court  
votéd. If the votes were equal, the prisoner was acquitted.  
The obligation to prosecute ceased if the murdered man  
had before his death forgiven the murderer; the relations  
might also, at least in cases of unpremeditated homicide,  
themselves abandon the prosecution. The form of pro-  
ceeding before the court of the Ephētæ is unknown to us, but  
d probably differed very little from that which we have just  
described.

§ 23. *Judgement.—Means of enforcing penalties.*

- 136 In private actions various means might be employed for  
compelling the condemned party to submit to the sentence.  
If a penalty were imposed or damages awarded, the de-  
fendant, if he were ὑπερήμερος (did not observe the day of  
payment), might be distrained on, or sued in a δίκη ἐξούλης,  
the loss of which would subject him to a penalty equal to  
that for which he was cast in the original action. Foreigners

might be compelled to give bail, or to remain in prison until they paid. In public actions, those who were sentenced to a fine became *ἀρῖμοι*, as being debtors to the state, and were obliged to find sureties, in order to secure themselves from arrest. After the expiration of the term (the ninth Prytany) the penalty was doubled, and the state was at last permitted to indemnify itself out of the defaulter's property. Persons condemned to death or imprisonment were handed over to the Eleven [111].

#### § 24. *Appeals.*

Appeals (ἔφεσις) were allowed only from the *Diaētētæ* 137 to the *Heliasts*. None was permitted from the decision of the *Areopagites* or the *Ephētæ*; still less could an appeal, properly so called, be made from the *Heliasts*, since the judges in this court, as representing the supreme power in the state, were *ἀννπεύθυνοι*: but their judgement might be set aside (*ἀνάδικος δίκη, παλινδικία*) if any one could prove, either that he had not been summoned, or that his absence had been involuntary and without any culpable neglect; or lastly, in certain cases, if he could prove by a *δίκη ψευδομαρτυριῶν* that the sentence was founded on false testimony.

#### § 25. *Punishments.*

Punishments affected either the person or the property of 138 the condemned (*παθεῖν ἢ ἀπορῖσαι*). The first comprehended not only capital punishment and imprisonment, but also banishment and *Atimia*.

#### § 26. *Atimia.*

*Atimia* did not in itself render the person on whom it 139 was inflicted *infamous*; it was simply a partial or complete deprivation of political privileges. There were three varieties of *Atimia*. The first involved the loss of all political rights, and the confiscation of property; the second, the same without confiscation; the third, the loss of several peculiar privileges, such as the right of appearing before a court of justice to make a particular kind of public accusation. Sometimes it was used as a means of compelling state debtors to discharge their obligations, and, as such, was inherited by the children of the defaulter; at others it was inflicted as a punishment for certain offences, as theft, bribery, cowardice, desertion, false-witness, impiety, ex-

A travagance, injuries against magistrates, false or frivolous accusations in public affairs, &c. In certain cases Atimia might be inflicted without the intervention of a judicial sentence; and the exercise of any of the privileges which it suppressed might be severely punished, sometimes even with death. The punishment called Stêliteusis, or the erection of a pillar with the offender's name inscribed on it, differed from Atimia in its necessarily rendering infamous those on whom it was inflicted.

### § 27. *Other kinds of Punishment.*

- 140 Imprisonment was employed either as a means of compulsion against farmers of the revenue or other public debtors who were unable to find such security as was required, or to pay some fine that had been imposed. It was also sometimes employed for the purpose of securing the persons of accused and condemned offenders, but rarely as an independent punishment. Confiscation was added to other severe penalties as an aggravation; to banishment, for instance (not to the Ostracism), and to capital punishment for certain offences. It must be distinguished from the sale of a defaulter's property in order to indemnify the state.
- c When sentence of banishment was pronounced, a time was fixed within which the offender must quit the country, or be liable to suffer death at the hands of any one who chose to slay him. It was inflicted, in conjunction with confiscation, on those who attempted to commit murder; whilst unpremeditated homicide was punished merely with a year's imprisonment (ἀπενιαντισμός) without confiscation. Slavery was inflicted as a punishment on those whose names were surreptitiously inserted in the roll of citizens, and on Metœci who neglected to pay the alien-tax (μετοίκιον) or to procure a Prostâtes. Capital punishment might in certain cases be inflicted by the injured party on the spot; for instance, on robbers detected in the act at night, and on adulterers. As a punishment for offences against the state, it was generally carried into execution by compelling the offender to drink of a poisoned cup (κώνειον), or by hurling him down a precipice. It was inflicted for treason, or attempting to overthrow the democracy (κατάλυσις τοῦ δήμου), for treachery (προδοσία), as in the case of deserters (αὐτομολία), for denial of the state-religion and disparagement of the mysteries, and for premeditated murder.



§ 28. *Falling off in the Administration of Justice.*

With the general decline of morals the administration of 141 justice also degenerated. The eagerness with which men <sup>A</sup> sought the office of judge arose partly from the power which it gave them of humbling the rich, partly from the pecuniary advantages which had been attached to it ever since the time of Pericles, and had been augmented by Cleon. After a time the power of the multitude degenerated into a complete judicial despotism. Selfishness and avarice found a rich supply of food in the crowd of actions which the litigious spirit of the Athenians, and the disputes of the allies, were perpetually pouring into the courts; whilst an <sup>B</sup> ample field was afforded for the practice of sycophancy, chicanery, and pettifogging. The rich were condemned for the sake of penalties, which went into the public treasury, and thus promoted the interests of individuals. The judges were accessible to bribery; the sycophants laid their informations, partly for the purpose of extorting money from the rich, partly that they might find profitable employment for the people, whose levity, selfishness, and readiness to receive false accusations they turned to good account. As instances of this wretched administration of <sup>C</sup> the laws, we may mention the trial of the Hermocopidæ, and the condemnation of the generals who were arraigned after the battle of the Arginusian islands.

B. Religion.

§ 29. *The Gods. Temples.*

The chief deity of Athens was Athēne the protectress of 142 the city ('Αθηνα πολιάς, ἡ θεός), whose temple stood on the Acropolis with the chapels of Erechtheus and Pandrōsus. Athene Sciras had a temple at Phalērum. They also worshipped Zeus (πολιεύς, ἐρκείος, &c.), Demeter and Persephōne (τὴ θεά, ἡ μήτηρ καὶ ἡ κόρη), Apollo, as the god of the Ionic race (πατρώος), to whose sanctuary at Delos Theoriæ (sacred <sup>D</sup> embassies) were sent; Artēmis (Brauronia, Munychia, Agrotēra), Dionysus, Hephestus, Aphrodite, Hestia, Hermes, Poseidōn (Erichthonius), Nemēsis, the Eumenides (σεμναὶ θεαί), and others. Among the national heroes we find

- A Erectheus, Triptolemus, Cecrops with his daughters, Theseus, and in later times Codrus, Harmodius, and Aristogiton. The expenses of religious worship were defrayed from the rents of estates belonging to the Temples, and a per-centage on fines. Much of the outlay was provided without cost to the state (see upon the *Λειτουργίαι*, 163, D). The Temples (*ναοί, ιερά*) were numerous and elegant. They were generally surrounded by a colonnade, and stood in an enclosure separated from profane ground by an *ἔρκος* or *περίβολος*. In this enclosure was the altar (*βῶμος*). In the interior of the
- B Temple (*σηκός*) was the statue of the god (*ἄγαλμα*), and the sanctuary (*ἄδυτον, μέγαρον, ἀνάκτορον*). The Temples were generally adorned with offerings (*ἀναθήματα*). Many of them (the temple of Theseus, for instance) were *Asylums*, i.e. places of refuge for persons who had transgressed the laws (*ἄσυλα*).

§ 30. *Festivals. The Panathenæa and Dionysia.*

- 143 A great number of festivals were celebrated at Athens. The most important were the Panathenæa, Dionysia, Thesmophoria, and Eleusinia.

- C 1. The Panathenæa (*τὰ Παναθήναια*), held in honour of Athênê, and in commemoration of the union of the people in one commonwealth, were two feasts, *μικρά* and *μεγάλα*. The first was celebrated annually, the other every five years (*πεντητηρίς*), in the month of Hecatombæôn. The chief solemnity at this festival was a grand procession (*πομπή*) to the Acropôlis, for the purpose of presenting a richly embroidered Peplos to Athênê. At this procession, in which all took part, the Metœci rendered their services as *σκιαδηφόροι*, *ὕδριαφόροι*, and *σκαφηφόροι*. There were
- D also contests, at first gymnastic (probably from B. C. 556), and subsequently musical, which were succeeded by sacrifices. The prize was a jar of oil made from the fruit of the sacred olive-tree on the Acropôlis. In the evening there was a torch-race (*λαμπαδηφορία, λαμπαδηδρομία*).

2. The Dionysia (*τὰ Διονύσια*) were four festivals in honour of Dionysus. (a) The little or rural Dionysia, in the month Poseidôn (*τὰ μικρὰ Διονύσια, τὰ κατ' ἀγρούς*). (b) The Lenæa (*τὰ Λήναια*), in the month Gameliôn. Each of these festivals lasted one day. (c) The Anthesteria (*τὰ Ἀνθεστήρια*), in the month Anthesteriôn, three days. (d) The

great or city Dionysia (τὰ μεγάλα, τὰ ἐν ᾄστει), which continued for four days, in the month Elapheboliôn. Theatrical representations were given at the great and little Dionysia, and the Lenæa. The Lenæa were under the superintendence of the Basileus, whose wife (βασίλισσα) offered certain sacrifices. The great Dionysia were conducted by the Archon. [On the Attic months cf. 172.]

§ 31. *Thesmophoria. Eleusinia, Festivals continued, &c.*

3. The Thesmophoria (τὰ Θεσμοφóρια) were celebrated 144 in the month Pyanepsiôn, probably for five days, in honour of Demêter, the goddess of harvest. They consisted principally of a procession of matrons to the temple of Demêter Ὡ Thesmophôros in Ἀλιμοῦς (an Attic *dêmus*), and their return to Athens.

4. The Eleusinia (τὰ Ἐλευσίνια) were two feasts, the lesser and the greater, also in honour of Demêter and her daughter (κόρη). The lesser served also as a preparation for those who were to be initiated (μύσται, μυεῖσθαι), and was held yearly in the month Anthesteriôn at Agræ on the Ilissus. The greater Eleusinia seem also to have been celebrated once a year, during nine days in the month Boëdromiôn, with purifications, sacrifices, and processions to Eleusis (Ἰακχος, ἰακχάζειν), as preparatory to the Holy Spectacle (αὐτοψία, ἐπόπται). The initiation was open to all Helēnes. The priests (ἱεροφάνται) were taken from the Eumolpidae, who had also a certain jurisdiction in religious matters.

Besides these were a number of inferior festivals, such as the Θαργήλια, the Προμήθεια, the Ἡφαίστεια, the Δήλια, to which Theorizæ were sent, and many others.

§ 32. *Priests and Worship.*

Of the priesthoods, some were accessible to all whose 145 fathers and grandfathers had been citizens; others were confined to certain sacerdotal families, the Eumolpidae and Ceryces for instance, who were employed in the service of the Eleusinian Demêter; and the Eteobutadae in that of Athēne Polias. It was requisite that all priests should be of legitimate birth, without bodily defect, and of unblameable life and conversation. These particulars were ascertained by a Dokimasia. They were generally elected by lot, sometimes from a reduced number of candidates previously nominated. The time of their continuance in office varied.

- A Their duties consisted in preparing such sacrifices as were either prescribed by usage, or enjoined by the oracle, or by the people; in taking care that the arrangements and interests of the Temple were observed by individuals who brought private offerings, and in calling in, and taking charge of the Temple revenues, of which they were required to render an account to the Logistæ and Euthyni. The priests themselves received a share of the income, particularly of the sacrifices, but in all other respects they seem to have borne the usual burdens in common with their
- B fellow-citizens. Many religious solemnities were under the charge of the magistrates; for instance, the king was entrusted with the arrangement of the Eleusinian and Lenæan festivals, and the Archon with that of the Dionysia and Thargelia. The other officers employed in matters relating to public worship were the ἐπιμεληταὶ τῶν μυστηρίων, τῶν Διονυσίων, the ταμίαι τῶν ἱερῶν χρημάτων, the three ἐξηγηταί, who decided legal questions respecting the privileges of the priests, and interpreted prodigies and δεισσημίας, several sorts of ἱεροποιοί, who officiated at the sacrifices,
- C the βωῦναι, elected by the people, and charged with the purchase of beasts for sacrifice, the ten Athlothes (ἀθλοθέται) or judges of the gymnastic and musical contests at the Panathenæa, with many others.

### § 33. *Decline of Religion.*

- 146 Although the state watched over religion, and punished unbelief and blasphemy with great severity, and public worship, as wealth and the love of splendour increased, was embellished with the richest works of art; yet the belief in their traditionary deities was gradually undermined
- D in the schools of the philosophers, and a sort of free-thinking spirit combined with superstition divested their splendid ceremonial of its religious significance, whilst it retained the mere outward form for the sake of its beauty and magnificence. Religious worship was thus degraded into a mere intellectual pastime, or means of amusement to the spectators of its works of art, its choruses and dramas, or at most a device for relieving the wants of the people<sup>1</sup>, or supplying them with sensual gratification from the magnitude and richness of its sacrifices.

<sup>1</sup> [From the donations of meat usual at sacrifices.]

## C. Military Affairs.

§ 34. *Military service.*

By the constitution of Solon only the three first classes 147 [82] were required to serve as soldiers, the rich on horseback, <sup>A</sup> and the rest as heavy-armed infantry (ὀπλῖται). These classes were selected for regular military service ἐκ καταλόγου. The Thetes served only as light-armed soldiers, seamen or marines (ἐπιβάται). Similar duties were also generally performed by the Metœci. Slaves were never taken except in cases of extreme necessity. In later times we often find the Thetes and Metœci serving as Hoplites. Citizens served from their eighteenth to their twentieth year as περίπολοι within the Attic territory. The regular <sup>B</sup> period of service was from the twentieth to the sixtieth year, but the maximum age varied each time according to circumstances. By the levy, which was founded on the division into Phylæ, the soldiers were distributed into τάξεις and λόχοι. From the time of Pericles the soldiers received pay, varying in amount at different times. The usual wages of common soldiers were two obols daily, and the same sum for necessities, when they were not furnished in kind; but they often received much more. Officers received double; the cavalry three times as much as the <sup>C</sup> Hoplites, and the commander-in-chief quadruple. As a general rule, the soldiers were required to forage for themselves, which was by no means difficult in the earlier times, when war was carried on only during the summer months. In the more important campaigns, however, and expeditions (especially by sea), the state supplied all sorts of provisions; but wherever it was possible the soldiers received money, and bought for themselves whatever the market afforded (ἀγορὰν παρέχειν).

§ 35. *Infantry. Cavalry.*

The Infantry was composed of heavy-armed soldiers or 148 Hoplites, whose πανοπλία consisted of a helmet, coat of mail, large shield (ὄπλον), lance, and sword; and light-armed (ψιλοί, γυμνοί). An intermediate corps were the πελτασταί, organized by Iphicrâtes: their arms consisted of a javelin and light shield (πέλτη). From the time of Themistocles, Athens maintained a standing body of three hundred cavalry, which was afterwards increased to six

A hundred, then to one thousand, and at last, including the Hippotoxotæ, to twelve hundred men, who received each a *καράσάσις* for the purchase of his horse, which was also kept for him by the state. During the Peloponnesian war many mercenary light troops were employed, armed after a fashion unknown at Athens (for instance, Peltastæ from Thrace, and archers from Crete). At a later period mercenary troops were very commonly employed here as in other states.

§ 36. *Officers. Generals* (στρατηγοί).

- 149 The most important officers were the Strategî (στρατηγοί),  
 B who were ten in number, annually chosen by the votes of the people, subject to the especial condition that they should be lawfully married and possessors of landed property. In ancient times they all took the field, and commanded each a day in turn. Afterwards, when the original objects of their appointment began to be more and more forgotten, seldom more than two or three were sent out. In this case either one acted as commander-in-chief, or the command was divided equally among them all, or each  
 C was chief at his own station. Frequently, however, we find armies commanded by leaders who were not Strategî. Together with the command of the forces the Strategî had also other important duties. Besides being charged with the management of all the taxes and civic services relating to war, they superintended the fitting out of the fleet and the levying of soldiers, and had jurisdiction in cases of military offences, such as *ἀσπραγία*, *δειλία*, *λεηποτάξιον*<sup>2</sup>: it was their business to provide for the security of the land, sea, and frontier. They had the power of calling the people  
 D together to decide on questions connected with war. The office was highly esteemed, especially after the Persian war, on account of the splendid talents of the men by whom it was filled, such as Miltiades, Themistocles, and Cimon.

§ 37. *Taxiarchs, Lochāgi, Hipparchs, Phylarchs, Peripolarchs.*

- 150 The Taxiarchs (ταξίαρχοι) were ten in number, chosen by the people by Chirotonia. Each of them commanded his own *τάξις*, and took part in the councils held by the

<sup>2</sup> This word occurs in the Gen. with *δίκη*.

Strategi [149]. The smaller divisions of the army were commanded by Lochāgi (Λοχαγοί), and other inferior officers. The Peripōli [147, A] had their own περιπόλαρχοι. The cavalry were commanded by their own Hipparchs (ἵππαρχοι), of whom there were two chosen annually, and by ten Phylarchs, (φύλαρχοι), subject in both instances to the control of the Strategi. In time of peace they conducted the exercises of the cavalry, took the lead in religious processions, and superintended the recruiting for the cavalry from those who were qualified by their census to serve in that corps.

### § 38. *Manner of making War.*

During the period of hostilities with Persia, the Greeks 151 learnt to conduct their campaigns on a larger scale; and subsequently in their various foreign and domestic wars many sorts of fortifications were erected, and improvements introduced. Miltiades had already employed engines in the siege of Paros; but it was in the Persian war that the art of attacking fortified places made the most rapid advances, and at a later period obtained its highest degree of perfection under Demetrius Poliorcetes. Several sorts of engines (μηχαναί) and works are mentioned by authors; such as the χῶμα, πύργοι, χελώνη, testudo (for the defence of the besiegers), κριός, aries (in Philip's time), καταπέλται and λιθυβόλα (machines for hurling stones and other missiles). The state took especial care to excite men to deeds of bravery by the hope of reward. The wounded were attended at the public expense, the dead celebrated in funeral orations (λόγοι ἐπιτάφιοι), and their children educated by the state. On the other hand cowards were punished with Atimia.

### § 39. *The Fleet.*

The Athenians were indebted for the nucleus of their 152 fleet to Themistocles, at whose suggestion twenty triremes were built every year; the merit of augmenting it is due to Cimon and Pericles. At the battle of Salamis it consisted of two hundred large ships, and at a later period of nearly four hundred. Their ships of war (νῆες μακραί), which were managed by oars, especially in manœuvring, were generally triremes (τριήρεις). The crew (πλήρωμα) con-

A sisted of about two hundred men; viz. at least one hundred and seventy rowers (ναῦται and ἐρέται; sixty-two on the upper bank, and fifty-four on each of the lower ones); and marines or sea-soldiers (ἐπιβάται) armed in a peculiar manner; besides archers on board some ships. On board transports (στρατιωτίδες, ὀπλιταγωγοί), the proportions were of course different, the number of seamen being reduced as low as possible. At a later period (about B.C. 330) they began to employ larger ships, quadriremes and quinqueremes. Among the smaller vessels were Triaconters (τριακόντοροι), and Penteconters (πεντηκόντοροι), vessels with thirty and fifty oars. There were also ships of burden (ὀλκάδες), and small pinnaces or boats (κέλητες, πλοῖα). The rowers were generally taken from the poorest class of citizens and Metœci, and were sometimes even slaves.

#### § 40. *Naval Officers—Equipment—Engagements.*

- 153 The legislation in naval affairs belonged of course to the people, but the general management was in the hands of the βουλή. The chief command was vested in the Stratēgi (the admiral's ship was called ἡ στρατηγίς ναῦς). To them, also, in conjunction with officers especially appointed to that duty (ἀποστολεῖς), was committed the superintendence of the equipment of the fleet. A single trireme was commanded by a Trierarch, who in ancient times received from the state merely her hull, but at a later period all her stores, standing and running rigging (σκεύη ξύλινα καὶ κρεμαστά), oars, rudder, masts, sails, cables, and anchors. In the Attic harbours were several docks (νεώρια), sheds (νεώσοικοι), and storehouses (σκευοθήκαι). The superintendence of the stores was committed to ἐπιμεληταὶ τῶν νεωρίων, an office to which one person out of each Phyle was annually elected. They kept an account of every thing belonging to the equipment and rigging of the fleet, and had the Hegemony (right of presidency) in trials connected with their department.—The most formidable weapon in naval engagements was the beak (ἔμβολον), with which they endeavoured to sink (καταδύειν) or disable the enemy's vessels. Their principal manœuvres were the διέκλους, or breaking the line, and the περίπλους, or outflanking the enemy.



## D. Finance.

§ 41. *Expenditure—Cost of Public Worship.*

One very considerable item of public expenditure was 154 the outlay required for the celebration of public worship A with its sacrifices, processions (*πομπαί*), theatrical exhibitions and games at the great feasts, such as the Panathenæa, Dionysia, Eleusinia, &c. It is true that these expenses were defrayed in part by private contributions and liturgies, but the liabilities incurred by the state were still very considerable. Another great expense was the sending of sacred embassies (*θειωρίαι*) to Delos, Delphi, and the great national games. For these Theoriæ two Triremes (the B Delian and the Paralian) were constantly kept in commission, their crews receiving four oboli per man daily. The state did not indeed charge itself with these disbursements, but still a sum was granted to the Trierarchs out of the public chest to meet their necessarily increased expenditure.

§ 42. *War: the Standing Army—the Navy.*

The expenses incurred by the Athenians in their frequent 155 wars were necessarily very considerable, especially after the time of Pericles, when the troops received pay, although the citizens provided their own clothing and arms. One heavy c item was the maintenance and education of the sons of those who fell in battle, who were also provided, as Ephēbi, with a *πανοπλία*. Another regular expense was the *καράστας* (*æs equestre*) and *οἶτος* (*hordearium*) for each man who served in the cavalry. [On their number, see 148, A]—It was proposed by Themistocles that Athens should build annually twenty Triremes as men-of-war. Although this number was never exactly observed, yet it was required D that *some* should be built every year, under the inspection of the Senate, to whom this duty was committed.

§ 43. *Public Buildings—Police—Public Rewards.*

Considerable sums were expended in the construction 156 and maintenance of public buildings; such as fortifications, docks, arsenals, walls (of the city and harbours), water-courses, streets, gymnasia, courts of justice, theatres, temples, *Leschæ*, all sorts of works of art, &c. We may also reckon as items of expenditure the raising and main-

- A taining the police force (*τοξόται*), which gradually reached the number of twelve hundred men, all slaves, who received pay from the state. To this may be added national rewards<sup>3</sup>, public entertainment in the Prytanēum, presents to foreign ambassadors, &c.

§ 44. *Payment for certain Public Duties.*

- 157 Many persons employed in the service of the state received payment, especially after the time of Pericles. Among these payments may be reckoned τὸ ἐκκλησιαστικόν or μισθὸς ἐκκλησιαστικός, wages for attendance in the public Assembly, at first one, afterwards three oboli; τὸ βουλευτικόν, the B Senator's fee, one drachma a day; τὸ δικαστικόν, the judge's or juror's fee, a triobölus<sup>4</sup>. To prevent abuses it was provided by the law that no person should receive payment for the attendance at two places in one day. The magistrates had no pay; but many other public functionaries received a remuneration for their trouble: for instance, the public advocates (*σύνδικοι, συνήγοροι*), the inspectors of gymnasia (*σωφρονισταί*), the Nomothetæ, the state physicians, and a whole host of secretaries, heralds, and other public officers.
- c There were also, besides the Prytanes, many functionaries who were boarded in the Prytanēum (*σίτησις ἐν πρυτανείῳ*), and many were *αἰεῖστοι* [those to whom this public maintenance had been granted for life]. Ambassadors received an allowance for travelling expenses (*ἐφόδιον, πορεῖον*).

§ 45. *Various largesses (διανομαί, διαδόσεις).*

- 158 After the erection of the great stone theatre, the persons who contracted to keep it in repair (*θεατρῶναι* or *θεατροπῶλοι*) were accustomed to demand payment for entrance from each individual; but a regulation was proposed by Pericles that this expense (τὸ θεωρικόν), amounting to two oboli per

<sup>3</sup> These rewards were seldom pecuniary. They generally consisted in maintenance at the public expense, Ateleia (immunity from taxation generally, or exemption from certain liturgies and contributions), a golden chaplet (for the Buleutæ, for instance, and sometimes for individual statesmen, as in the case of Pericles, who was the first that received this honour), statues, as those erected in honour of Harmodius and Aristogiton, and subsequently of Conon. These statues were afterwards set up in great numbers. Demetrius Phalereus had three hundred and sixty in one year.

<sup>4</sup> The payment of this sum was perhaps of but short continuance; the regular juror's fee, both before and after it, being two oboli.

head, should be defrayed out of the public exchequer. A This rule was so far extended in later times, as to allow to each citizen a payment of two oboli daily for three successive days at all the great feasts (*επομηνίαι*), whether there were any performance or not. This distribution, which was by no means restricted to the poorest classes, was supported out of the balance in the public exchequer, which strictly speaking ought to have been carried to the account of the war fund, and was at last applied by Demosthenes to its original use. The managers of these Theōrica seem B latterly to have acquired considerable influence, through the popularity of the arrangement [162, c]. Another sort of largess was the pension received by poor invalid soldiers (*ἀδύνατοι*). This regulation was afterwards extended to all impotent persons, who received one or two oboli daily. The distribution of these pensions was entrusted to the Senate; and all who applied for them, were subjected to a strict examination. We have already mentioned that the children of those who fell in battle were maintained at the public expense. Lastly, in times of scarcity, corn was purchased C by the government, and given or sold at a reduced price to the people.

§ 46. *Revenue* (πόροι, προσοδοί).

Until the growing power of Athens gave her a control 159 over the wealth of foreign states, and her increased public expenditure called for regular or extraordinary contributions from her more substantial citizens, the public revenue was very inconsiderable. Afterwards it gradually increased, and is reckoned by Aristophanes (*Vesp.* 660), at two D thousand talents yearly, a calculation which will not appear enormous, if we remember that the tribute paid by the allies amounted alone to twelve hundred talents. Before the Peloponnesian war the state had collected a considerable amount of treasure, which was all expended in that war.—The public income was either ordinary or extraordinary; the former derived from the regular taxes, the latter from prize-money in time of war, or from the extraordinary contributions (voluntary or compulsory) of the citizens.

§ 47. *Ordinary Revenue from the Landed Property of the State, the Alien-Tax, and Duties.*

- 160 To the ordinary receipts belonged, (1) The income from  
 A the various landed property of the state, arable land, pasture, forest, salt-pits, mines (μέταλλα), especially the silver mines of Laurium. All these were public property, held by the occupiers subject to a ground rent, in addition to the price originally paid for the purchase. We may also place under this head houses, and the Theatre. The Temples also had their glebes, the rent of which was expended in the service of religion. (2) Taxes or contributions from Metœci or foreigners, who exercised any  
 B profession or trade. The Alien-Tax (τὸ μετοίκιον) was twelve drachmæ yearly for a man, and six for a woman without sons. Even the slaves seem to have paid a tax. (3) Duties. The duty on imports or exports by sea was two per cent (πεντηκοστή), exclusive of a small payment for the use of the harbour and the public warehouses. The amount of duty on goods brought overland is not known. The three sources of revenue (τέλη) just enumerated were farmed out; the larger contracts being taken by companies (τελώναι), over which ἀρχῶναι or τελωνάρχαι presided.  
 C The management of these contracts was entrusted to the Senate. The state endeavoured to guard itself against any loss from these farmers of the revenue by requiring security and enacting stringent laws. Defaulters were visited, like other state debtors, with Atimia; at the expiration of the ninth Prytany the debt was doubled, and the amount levied on their property: they might be thrown into prison; and the law with regard to them was so severe, that they were excepted, in common with persons guilty of high treason, from the benefit of the enactment which provided that no  
 D Attic citizen should be imprisoned if he could find three persons of the same class with himself, who were willing to become his sureties.

§ 48. *Fines, Payments on Law-suits—Confiscations.*

- 161 Under the head of revenue derived from the courts of justice we may especially reckon the πρυτανεία and παραστάσεις already mentioned in our chapter on the administra-

tion of the laws [131, B. C], fines (*τιμήματα*), such as the <sup>A</sup> thousand drachmas exacted from those who failed to obtain the votes of a fifth part of the judges [126, D], &c.; and, lastly, confiscation. These sources of revenue became considerable in later times, when all the disputes of the allies were decided at Athens.

§ 49. *Tribute-money of the Allies.*

Another more recent source of revenue, but the most <sup>162</sup> productive of all, was the tribute paid by the allies (*φόροι, τέλη τῶν πόλεων*), which the Athenians, especially after B. C. 460, when the common treasury was transferred to Athens, looked upon as their own. Aristides fixed it <sup>B</sup> at four hundred and sixty talents yearly; in the time of Pericles it amounted to six hundred, and at a later period under Alcibiades to more than two thousand. During the Peloponnesian war the form was changed from a direct impost to a harbour duty, which the Athenians collected in the allied states, and which amounted to five per cent. on imports and exports. The whole of this revenue was lost towards the end of the Peloponnesian war, but afterwards partially recovered. Originally the custody of this <sup>C</sup> treasure was entrusted to ten Hellenotamiæ, chosen yearly; and it was unlawful to expend it except against the barbarians: but latterly Athens employed it as she thought fit. After the Anarchy (B. C. 404), we find in the place of the Hellenotamiæ the *ἐπιμεληταὶ τῶν θεωρικῶν* [158, A], whose office became so popular, that almost the whole administration of the finances was committed to them.

§ 50. *Ordinary Services of the Citizens* (*Λειτουργίαι ἐγκύκλιοι*).

The oppressive character of the Attic democracy manifested itself in the number of public burdens which it imposed on the wealthier members of the community. <sup>D</sup> These services or Liturgies, which were established for the purpose of relieving the public exchequer at the expense of individual citizens, were either ordinary annual payments (*ἐγκύκλιοι*), or extraordinary contributions in time of war. The ordinary liturgies, all of which had reference to religious worship, were exacted according to a regular cycle from all the members of each Phyle, who possessed a property amounting to at least three talents. They con-

- A sisted of, (1) χορηγία, or the duty of providing the chorus at theatrical entertainments and festivals, and of seeing that they were duly trained and instructed, as well as furnished with every thing necessary for their performance (χορηγεῖν ἀνδράσι or ἀνδρικοῖς χοροῖς, αὐληταῖς, τραγωδοῖς<sup>3</sup>). (2) Γυμνασιαρχία, which seems to have consisted in supplying all that was requisite for the celebration of certain festivals or sacred games. One branch of this service seems to have been the Lampadarchy, or superintendence of the torch-race on particular occasions [143, p].
- B The prizes, generally tripods, were laid up in the Temples of the gods, where they served to confer honour on the whole Phyle. (3) Ἀρχιθεωρία, a duty performed by the chief members of the sacred embassies sent to Delos and elsewhere at the celebration of the great national games. A part, however, of the expense of these embassies was borne by the state. (4) Ἑστίασις, or the entertaining the members of a Phyle (φυλετικὰ δεῖπνα).

§ 51. *Extraordinary Sources of Revenue.*

- 164 Extraordinary sources of revenue were the sale of booty taken in war, and the tribute imposed on conquered enemies. Sometimes, under peculiar circumstances, the public Assembly was called upon for voluntary contributions (ἐπιδόσεις) from citizens and Metœci; or a property tax (εἰσφοραί, *tributa*) was imposed on all persons, except the Thetes, payable in different proportions according to the amount of property. In this case it would seem that only the Pentacosimedimni were rated to the full amount, the census (τίμημα) of the other classes being only an aliquot part of their property (οὐσία). From B. C. 378 a new plan was introduced, by which only a portion
- D of the property was rendered taxable. For example, the one hundred and twenty richest men in each Phyle were divided into two συμμορίαι. Out of each Symmoria were again selected the fifteen richest, who were charged with the extraordinary taxes, and in case of necessity with a forced loan to the state (προεισφέρειν). If any one

<sup>3</sup> Theatrical representations were given in the city at the civic Dionysia and the Lenæa, and in the country at the rural Dionysia. The poets applied to the magistrates for permission to exhibit their pieces (χορὸν αἰτεῖν), and those to whom it was granted were supplied with a chorus by the choregi, among whom they were appointed by lot.

objected to his own rating, as compared with that of a neighbour, he might claim an actual exchange of property (*ἀντίδοσις*), unless the other would consent to undertake the liturgies in his stead. Shares in the Cleruchiæ and mines were, however, not included in this valuation. In cases of public embarrassment we have instances of the government raising loans from the sacred treasuries, or from citizens, Metœci, or even the citizens of other states.

§ 52. *Extraordinary Liturgies—The Trierarchy.*

The most important extraordinary liturgy was the Trierarchy, or charge of equipping triremes for war. In ancient times there were forty-eight, and after the time of Clisthenes fifty Naucrariæ, each of which furnished a ship, and two cavalry soldiers. At a later period the Stratēgi chose the requisite number of Trierarchs from the wealthier citizens. These officers either themselves took the command of their ships, or provided substitutes. Until towards the end of the Peloponnesian war the hull and mast, with the pay and provisions of the crew, were furnished by the state: the stores, tackle, &c., being provided by the Trierarch, who was required to keep his vessel in seaworthy condition. Subsequently we find the stores also provided by the state. If a Trierarch complained that his ship had sustained damage in a storm without any fault on his part, a Diadicasia was instituted, to determine whether the loss should fall on him or on the state. Instead of one Trierarch being charged with the equipment of a ship, the expense in later times was often divided between two, and not unfrequently persons compounded for their Trierarchies. Afterwards (from B.C. 357) the plan of Symmoriæ [164, D] was extended to the Trierarchy, the ships being divided among them, so that a number of persons, greater or less according to circumstances, were united for the equipment of a vessel (*συντελείς*). This arrangement, however, being sometimes unfair as regarded the three hundred richest citizens, a law was afterwards passed in the time of Demosthenes, by which the possessor of ten talents was required to equip one trireme, and men of larger fortune a number (not exceeding three) in proportion to their means, the less wealthy citizens being still allowed to

A club together. The Trierarchy continued a year, at the expiration of which an account was rendered to the Logistæ. Trierarchies were sometimes undertaken voluntarily, or particular stores furnished, or triremes presented to the state by individuals.

§ 53. *General arrangements respecting ordinary and extraordinary Liturgies.*

- 166 Exemption from liturgies was rare, except in the cases of Archons, orphans in a state of pupillage, and unmarried Epiclēri [115, c]. No citizen was required to undertake two liturgies in one year, or the same liturgy two years in succession. Even the Metœci were liable to this burden, B which, although it now and then presented a favorable opportunity for display to the vain and ambitious, was in most cases an intolerable annoyance.

§ 54. *Management of the Finances. Different officers for the collection, custody, and disbursement of the public funds.*

- 167 The chief control over the finances was exercised, as we have already mentioned, by the Senate; but the details of management were committed to certain officers. Those C charged with the receipt of the public revenue were the πράκτορες (number unknown), who collected fines; the ten πωληταί charged with the sale of confiscated property, and the farming out of the revenue, ten ἀποδεκταί (introduced by Clisthenes in the place of the old κωλακρέται<sup>6</sup>) who received the public income, kept memoranda and accounts, and decided disputes in matters connected with their office. The moneys received were paid into the public Treasury in the Parthēnon, where they were committed to the care of the ten ταμίαι τῆς θεοῦ, who had also charge of D the treasures belonging to the Temple. Latterly disbursements were made by a ταμίας τῆς διοικήσεως, or τῶν κοινῶν προσόδων, chosen by vote every four years. This officer had charge of the funds required for the current expenditure of the state, and paid such sums as were ordered to the

<sup>6</sup> In later times the office of the κωλακρέται appears to have been confined to the payment of the jurors' fees and the providing the public meals in the Prytanēum.



magistrates and other functionaries, as well as all other extraordinary items disbursed by command of the people. He kept an account of receipts and disbursements, which was checked by a comptroller (*ἀντιγραφὲς τῆς διοικήσεως*), appointed for that purpose. The *ταμίαι* acted as overseer of all collectors, and of the public mines, to which duties special officers were also appointed, such as *ὁδοποιοί*, *τειχοποιοί*, *τριηροποιοί*, *ἐπιμεληταὶ τῶν νεωρίων*, &c. Besides the public treasure there were several separate funds set apart for the purpose of religious worship; and various Temple-revenues arising both from the consecrated land (or glebe) and various augmentations from a per-centage<sup>B</sup> on confiscations and fines. From B. C. 420 all these funds were kept together in the Acropolis under the care of ten *ταμίαι τῶν θεῶν*, who were chosen by lot from the Penta-cosiomedimni.

### § 55. Money (*νόμισμα*).

The supply of the nobler metals, which was small at 168 first, increased by degrees, the prices of all commodities rising in proportion. The Attic silver coinage, although gradually debased, was still purer than that of most other states, and in consequence was always highly valued in all commercial transactions. The most common silver coins were the Drachma (*δραχμή*), which was the hundredth part of a Mina (*μνᾶ*) or Attic pound, and the Tetradrachmon (*τετράδραχμον*) called also a *στατήρ*. The Didrachmon (*δίδραχμον*) was more rare. Sixty Minæ made a Talent. It must be observed however that the Talent and Mina were imaginary coins. A Drachma contained six Oboli (*ὀβολοί*) or two Triobola (*τριώβολα*); an Obol two Hemibolia (*ἡμι-οβόλια*). The copper coins were *χαλκοί*, of which eight made an Obol; *λεπτά*, each of which was the seventh part of a Chalcus, and Dichalcon (*διχάλκον*), or the fourth part of an Obol<sup>7</sup>. Their gold coins were Staters (*στατήρες χρυσοί*) equal in weight to two Drachmæ, but in value to twenty<sup>8</sup>. The Daric (*δαρεικός*), which was frequently employed in Grecian trade, had the same weight and value as the Stater. There were also *ἡμίχρυσοι*, worth ten

<sup>7</sup> There were also silver coins of the same value.

<sup>8</sup> The proportion of gold to silver was, therefore, as 1 : 10. It afterwards rose gradually to 1 : 15.

- A Drachmæ. Not only the state, but individual Demi, had the right of coining money<sup>9</sup>.

### PRIVATE LIFE.

#### § 1. *General Remarks.*

- 169 In all the relations of private life we find a marked difference between the Spartans and Athenians. In the former state, domestic life was little more than a name, the conduct of every citizen being regulated by ancient unchangeable customs sanctioned by the state. Athens, on the contrary, was the home of liberty; and with the exception of the liabilities necessary to the existence of the state, which were not unalterable, but capable of modification, each citizen was free to live as he pleased.

#### § 2. *Trades.*

- 170 The most important sources of profit were agriculture, rearing of cattle, and commerce. The soil of Attica, although by no means remarkable for its fertility, was diligently cultivated. Its chief products were olives, figs, wine of indifferent quality; with marble, silver, and lead from the mineral kingdom. The mountain districts were favorable to the breeding of cattle, the coasts to fishing. The land did not produce sufficient corn for the consumption of the inhabitants; a considerable quantity was therefore imported every year from Pontus, Egypt, Syria, Sicily, and Libya. Many laws were enacted with the view of insuring a sufficient supply. Their other imports were wood, various materials for ship-building, iron and copper from Pontus, Macedonia, Thrace, and several of the islands, the more generous wines from the islands, &c. The exports consisted of manufactured goods, such as arms, and other hardware, all sorts of fine lamps, furniture, and vases, and clothes and woven articles. Oil also was exported.

#### § 3. *Same subject continued.*

- 171 The trade of Attica was greatly promoted by the number of excellent harbours, the superiority of her coinage.

<sup>9</sup> We often read of the Æginetan standard of weights and coinage, which bore a proportion of 5 : 3 to the Attic standard of Solon. One Æginetan talent = 10,000 Att. drachmæ. The Euboic talent, which seems to have been originally equivalent to the old or ante-Solonic Attic, was latterly used only as a weight, and bore a proportion to that of Solon of 25 : 18.

and the wisdom of her commercial laws and commercial police. Exportation was not permitted unconditionally. Grain and several other articles could not be sent out of Attica at all, nor could weapons be exported to an enemy's country. Wars were often occasioned by commercial restrictions or prohibitions; and sometimes it was found necessary to obtain a supply of indispensable articles, especially corn, by compulsory means. For instance, the buying up of corn was restricted, and the dealers placed under rigid surveillance. Handicraftsmen, and small tradesmen (κάπηλοι), in ancient times were not very highly esteemed, nor were those trades ever exercised by members of the more distinguished families; yet we find artisans like Cleon and Hyperbölus raising themselves to power through the democratic constitution of the government. Solon, and afterwards Themistocles and Pericles, especially favored manufacturing industry. All trades were open both to citizens and Metæci.

#### § 4. *Weights and Measures.*

The Hellēnes seem originally to have derived their scale of weights and measures from the Babylonians and Egyptians through the Phœnicians. Of those in use among the Athenians, the most important were the Olympic foot (πούς) which was divided into four παλαισται or spans, or sixteen δάκτυλοι, twelve Dactyli made a σπιθαμή. The πῆχυς, *Cubit* or *Ell*, was equal to  $1\frac{1}{2}$  feet, six Palæstæ, or twenty-four Dactyli; the πυγών to five Palæstæ, or twenty Dactyli. The ὄργεια or Fathom was six feet; the πλέθρον, one hundred feet. (It was also a superficial measure of ten thousand square feet.) The στάδιον contained six hundred Greek, or six hundred and twenty-five Roman feet. After the Olympic games had become a general Grecian festival, the stadion was generally used as a measure of length for the greater distances.

#### § 5. *Same subject continued.*

The measures for liquids were.

173

μετρητής	=	$\frac{3}{4}$	μέδιμνος.
χοῦς ( <i>congius</i> )	=	$\frac{1}{12}$	Metrêtes.
ξίστης ( <i>sextarius</i> )	=	$\frac{1}{6}$	Chus.
κοῦλη ( <i>hemina</i> )	=	$\frac{1}{2}$	Xestes.
τέταρτον	=	$\frac{1}{2}$	Cotyle.
ὀξύβαφον	=	$\frac{1}{3}$	Tetarton.
κύαθος	=	$\frac{2}{3}$	Oxybaphon.

## A The measures for dry goods were

μέδιμνος.		
έκτεύς	= $\frac{1}{6}$	Medimnus.
ήμiekτον	= $\frac{1}{3}$	Hekteus.
χοϊνίξ	= $\frac{1}{4}$	Hemiekton.
ξέστης	= $\frac{1}{2}$	Choenix.
κοτύλη	= $\frac{1}{2}$	Xestes.
κύαθος	= $\frac{1}{6}$	Cotyle.

## § 6. Division of Time.

- 174 The Attic year was lunar, like that of all the Hellenic states. The number of days in each month was alternately twenty-nine and thirty (μῆνες κοῖλοι καὶ πλήρεις). But as the lunar year, which contained three hundred and fifty-four days, did not correspond with the solar year, an intercalary month (μὴν ἐμβόλιμος or ἐμβολιμαῖος) was added from time to time. Afterwards fixed rules were established for the intercalation, when the months began to be arranged according to cycles. At first there was a cycle of two years (τριετής), afterwards of eight (ὀκτοετής), and lastly of sixteen (ἐκκαίδεκαετής). The first calendar was published by Meton (B.C. 432), who invented a period of nineteen years or six thousand nine hundred and forty days (ἐννεακαίδεκαετής, Μέτωνος ἐνιαυτός), which continued for a long time to be the general mode of computing time. By this method seven months were intercalated in nineteen years; namely, in the third, fifth, eighth, eleventh, thirteenth, sixteenth, and nineteenth year. With regard to the number of days in each month he made the following arrangement. As his cycle of nineteen years would give in two hundred and thirty-five months of thirty days, seven thousand and fifty days, that is, one hundred and ten too many, he left out every sixty-third day (ἡμέρα ἐξαίρεσιμος), the effect of which was that the Attic months, which had previously been fixed (κοῖλοι or πλήρεις), were now changeable. Many changes, however, were afterwards introduced, especially by Callippus.

## § 7. Same subject continued.

- 175 The names of the Attic months were

Ἑκατομβαιῶν	} Summer months. [ <i>Hecatomēb.</i> nearly=our <i>July.</i> ]
Μεταγειρνιῶν	
Βοηδρομιῶν	

Πνανεψίων	}	Autumn months.
Μαιμακτηριών		
Ποσειδεών		
Γαμηλιών	}	Winter months.
Ἀνθεστηριών		
Ἐλαφηβολιών		
Μουνυχιών	}	Spring months.
Θαργηλιών		
Σκироφοριών		

In the intercalary year, after the month Poseideôn, a second Poseideôn of twenty-nine or thirty days was introduced. <sup>B</sup> Each Attic month was divided into three decades. The first day of the month was called *νεομηνία*. The following days of the first decade were reckoned in their order with the addition of the word *ισταμένου* or *ἀρχομένου* (*μηνός*). In the same way the days of the second decade had the addition of *ἐπὶ δέκα* or *μεσοῦντος*, and those of the third, *ἐπὶ εἰκάδι*. It was however more usual to reckon the days of the last decade backwards, with the addition *φθίνοντος* or *πανομένου*, e. g. *δευτέρα φθίνοντος*, the last day but one of the month (*pridie calendas*), or the twenty-ninth of a *μὴν κοῖλος*, or twenty-eighth of a *μὴν πλήρης*. The thirtieth or last day of the month was styled *ἐνη καὶ νέα* [*"old and new"*]. The Attic civil year began in the month Hecatombeôn, which corresponded nearly to our July.

§ 8. *Physical and moral Training of Boys* (τροφή καὶ παιδεία).

Education was for the most part left to the discretion of <sup>176</sup> individuals, the state interfering very little with the discipline of youth. It depended in fact on the caprice of their parents whether they should be brought up or exposed. The father gave his sons in general a name, which in most instances, especially in the case of the firstborn, was that of the grandfather<sup>1</sup>. The education of children in the poorer <sup>D</sup> class consisted merely in learning the first elements, with some art or handicraft, which their parents were bound to teach them. A liberal education comprehended music (in the wider acceptation of the term), and gymnastics, the former for the cultivation of the mind, the latter for giving

<sup>1</sup> As the Greeks bore only one name, it was usual to distinguish them by adding that of the father (*πατρώθεν ὀνομάζειν*). The official designation was derived from the *Demos*, e. g. *Ἀντιφῶν ὁ Κηφισεύς*, *Νικόστρατος ὁ Θεοδοτοῖδου*, *Δημοσθένης Δημοσθένους Παιανεύς*.

<sup>A</sup> health, strength, and comeliness (εὐεξία) to the body. The special superintendence of the children was committed to a slave (παιδαγωγός), by whom they were always accompanied until they were admitted among the Ephēbi. Instruction in grammar began at seven years old, and was given by a grammarian, who taught the children (γράμματα διδάσκειν) the first elements (reading, writing, and arithmetic), together with recitation, learning by heart, and writing from dictation. For these exercises they generally used the writings of poets, such as Homer, Hesiod, Theognis, <sup>B</sup> &c.

§ 9. *Same subject continued.*

177 About their thirteenth year, the boys were sent to a Citharistes, who taught them as much music and singing as was thought necessary for a gentleman. In gymnastics they received the instruction of the παιδορρίβαι in the Gymnasia, whither they were sent, not so much for the purpose of qualifying them to become Athletes, as of giving them strength, pliability, and gracefulness. Education was superintended by the Areopāgus. For this purpose, at least in later times, three σωφρονισταί, paid by the state, were stationed in the Gymnasia. Slaves were not allowed to <sup>c</sup> take part in the exercises. There were several regulations for the maintenance of discipline and morality, which however were gradually relaxed, as the character of the people degenerated.

§ 10. *Same subject continued.*

178 Their instruction in music and grammar continued until their eighteenth year, the two last years being chiefly spent in the Gymnasia, after which the youths were sent out to their two years' service as peripōli [147, A]. As civilization increased, the circle of education in both branches became wider. In the gymnastic school many began to <sup>d</sup> learn Hoplomachy, dancing, and riding; whilst music was followed by geometry, drawing, and at a later period by rhetoric, sophistry, and philosophy, which were often taught by celebrated professors on extravagant terms. The advance of education was aided especially by that taste for the fine arts which had been awaked even in the days of the Pisis-tratidæ, and had been more widely developing itself since the time of Pericles, by the constant sight of the many plastic or dramatic works of art connected principally with public worship, and by the varied influence of their restless

political life. Hence the Athenians were distinguished for a politeness and a taste for the beautiful, as well as for an anxious yearning after knowledge, which they sought to gratify by lively discussion and instructive conversation. Sometimes, however, this propensity degenerated into a love of trifling gossip (ἀδολεσχία).

### § 11. *Female Education.*

The education of girls was conducted at home under the eye of their mother, and aimed rather at making them good housewives than accomplished women. They generally led a very retired life, seldom appearing in public, except at religious festivals. It has been a subject of dispute, whether they visited the theatres or not, but at all events in the olden time they were only permitted to be present at tragedies. They generally married very early; and it was considered unbecoming for them to trouble themselves about state affairs, and matters which more properly belonged to men. They were subject to the inspection of the γυναικονόμοι, an office undoubtedly of modern creation. The free intercourse between the sexes enjoyed in our days, and the influence which it exercises over the whole life and character, both of males and females, were in great measure c unknown to the Athenians.

### § 12. *Meals.*

Among entertainments of a public character we have 180 already mentioned the σίτησις ἐν πρυτανείῳ and the ἐστίασις, or feasting of the Phyle (φυλετικὰ δεῖπνα). Their social meals were the ἔρανοι, or pic-nics, to which each contributed his proportion either in money or provisions (συμβολαί). The usual daily meals were ἀκράτισμα, breakfast, ἄριστον, dinner [or luncheon, at noon], and δεῖπνον, supper [or rather dinner, as being the principal meal of the day]. For many ages the entertainments of the Athenians were exceedingly simple; but the luxury which began to reign in the time of Pericles, extended itself to their tables, which were furnished with the most exquisite delicacies of the continent and islands. Many ineffectual attempts were made to restrain this tide of extravagance by legislative enactments; such as prohibiting the use of unmixed wine or the invitation of more than thirty guests to a banquet, and making drunkenness in an Archon a capital offence. The entertainment, at which the guests reclined on couches (κλῖναι) with cushions



- A (στρώματα), consisted of several courses (δείπνον προίμιον, κεφαλὴ δείπνον, ἐπιδόρπισμα or μεταδόρπια, δεύτεραι τράπεζαι, τραγήματα, sweetmeats and fruit). Symposia or wine-parties usually followed the δείπνον [but were considered *distinct* parties]. The best wine was brought from the islands of Chios and Lesbos, and was generally drunk mixed with water, warm or cold (κρατήρ). The entertainer, or whoever did the honours at table and presided over the drinking, was termed συμποσίαρχος. The guests were anointed and wore garlands at the Symposia. Besides conversation, they B were amused with jokes of Parasites (γελωτοποιοί), music, songs (σκόλια), and dancing. After supper they had draughts (πεττεία) and dice (κυβεία), but the favorite game of all was the κύτταβος. The women of the family took no part in these entertainments.

### § 13. Dress.

- 181 In their dress as well as their diet great changes were gradually introduced. The old Ionic costume, with its long flowing Chiton, generally of linen (χιτῶνες λινοί), and the carefully frizzled hair with its golden cicādæ (χρυσοὶ τέττιγες), were displaced by the shorter Doric Chiton of wool, and a more simple head-dress. A Chiton with an C opening in the sleeve for the left arm, worn principally by slaves and the labouring class, was called ἐξωμῖς. The surtout (ιμάτιον) consisted of one large square piece; a coarser winter cloak was called χλαῖνα, a thinner, χλανίς. The Ephebi had a particular sort of surtout (χλαμύς). Generally speaking the men wore nothing on their heads, except on a journey (κυνῆ, πῖλος, πέτασος, the last for Ephebi). On their feet they wore either soles or sandals, generally of leather (ὑποδήματα), or shoes which covered the whole foot, with several intermediate varieties (σανδάλια, D κρηπίς, ἐμβάς, βλαῦται, ἐνδρομίδες). The women's garments (of linen, wool, and βύσσος, afterwards of silk, βόμβυξ) were long and flowing, confined by a girdle round the waist, and in this respect distinguished from the more free and light Doric costume. In later times luxury prevailed to a great extent in both sexes.

### § 14. Houses.

- 182 The Athenian men generally lived in public. Most of their time was passed in the Agora (πλήθουσα ἀγορά the forenoon), or in visiting the Gymnasia and public shops or booths



of the hairdressers, dealers in perfumes, &c., which were all <sup>A</sup> places of general resort. A consequence of this sort of life was, that little attention was bestowed on domestic architecture; afterwards, however, as the interest in public life declined, men began to build more roomy and handsome private houses, which they filled with expensive furniture (ἐπιπλα, σκεύη). Of the character and arrangement of their houses we know very little. Most of those occupied by single families (οικίαι) had no second story (ὑπερῶον). The court in front of the house was called πρόθυρον: in the interior was an open space (περίστῦλον) surrounded by <sup>B</sup> pillars. The apartments of the men (ἀνδρωνίτις) and women (γυναικωνίτις) were separated by a door (μέσσυλος), the former being probably in the front of the house, the latter at the back, or in the ὑπερῶον, where there was one<sup>2</sup>. The company- or eating-room was called ἀνδρών, the bed-chambers θάλαμοι. In the superior houses there were chambers set apart for guests (ξενῶνες). Those who wished to enter from the street were obliged to knock for admission (κρούειν, κόπτειν—the rapping at the door by those who *went out* is called ψοφεῖν<sup>3</sup>). Athens was by no means <sup>C</sup> handsomely built. The streets were narrow, and the houses insignificant. Their number (including the Piræus and Munychia) amounted to about ten thousand. They were either οικίαι for a single family, or συνοικίαι, lodging-houses, in which several families lived together.

### § 15. Funerals.

The interment of the dead and conservation of their <sup>183</sup> graves was a sacred duty inculcated by the law, especially on the sons of the deceased. The burial of a corpse in a proper manner was called τὰ δίκαια, τὰ νόμιμα. Those who found dead bodies were required at least to cover them <sup>D</sup> with earth. From the time of Clisthenes the duty of burying them was imposed on the Demarchs. The funeral duties were strictly defined. The corpse was washed, anointed, clothed, crowned with a chaplet, and then laid out in the vestibule on a κλίνη (προτίθασθαι). A vessel

<sup>2</sup> [A double house, in the Greek sense, was one which had an upper story that exactly corresponded, in the arrangement of its rooms, &c., with the lower story. Cf. *Lys. in Sim.*]

<sup>3</sup> [The object of this was to give notice to the passers by, for the doors opened *outwards*.]

A of water (ἀρδάνιον) was placed in front of the house. Over the bier they uttered loud lamentations, the violent outbreak of which was restricted, it is said, by Solon. The procession was headed by a band of musicians (θρηνηδοί), who were followed by a train of men and women in mourning, the nearest relations with their hair shaven. Both burning (καίειν) and interment (κατορύττειν) were usual (θάπτειν is the general term for *burying*). When the corpse was burnt, the ashes were collected into an urn. The funeral was succeeded by a solemn meal (περίδειπνον), and afterwards by sacrifices for the dead. The funeral rites of those who fell in defence of their country were celebrated with especial magnificence. There were several burial-grounds near the city; such as the outer Ceramicus. The stone monuments (μνήματα, σήματα) were often very expensive. A general festival in honour of the dead was celebrated by the state in the month Anthesteriōn.

## POINTS OF UNION FOR THE WHOLE OF GREECE.

### A. Festivals and games.

#### § 1. *Local Festivals. The great National Festivals.*

- 184 The lively and sociable character of the Greeks occasioned many social meetings, which acquired importance from their close connexion with religious festivals, and with the public gymnastic exercises, which played an important part in Grecian education, as promoting the development of strength and adroitness, and laying the foundation of military bravery, besides exhibiting models of manly beauty<sup>4</sup>. In many parts of Greece we find periodical festivals of this description<sup>5</sup>, to which the rest of the Greeks were admitted. Four of these gradually raised themselves from the rank of local to that of national solemnities, viz., the games at Olympia in Elis, at Delphi in Phocis, at Nemēa in Argolis, and on the Isthmus of

<sup>4</sup> We have a proof of the interest taken by the Hellenes in these exercises in the number of παλαίστραι, γυμνάσια, στάδια, δρόμοι, ιππόδρομοι, &c.

<sup>5</sup> Even in Homer's poetry we find notices of gymnastic contests and horse races. Il. xi. 699; xxiii. 257. Od. viii. 120. The prizes (ἀσθλα, Att. δθλα) were goblets, cauldrons, tripods, arms, talents of silver, iron, female slaves, horses, mules, and oxen.

Corinth. These festivals, at which all persons not Greeks<sup>6</sup>, and all slaves were excluded from contending, would naturally arouse and sustain the feeling of national unity and mutual dependence, which was also promoted by the great fairs which accompanied the *παηγύρεις*. A later festival, that bore a national character, was the Eleutherian feast at Plataea, established at the suggestion of Aristides to commemorate the victory of the Greeks over the Persians. This solemnity was celebrated every five years, and continued to be observed for a long time, although not very highly esteemed.

§ 2. *The Olympic Games* (ἀγὼν Ὀλύμπια).

The Olympic games were traced back by the ancients 185 to the mythic times, generally to the days of Hercules. <sup>B</sup> They are not, however, mentioned by Homer, a circumstance which would seem to indicate that in his time they were at all events not very splendid. At a later period they seem to have been revived and arranged, three hundred years after the fall of Troy, by the Elean prince Iphitus, in conjunction with the Lacedæmonian legislator Lycurgus. A list was kept of the victors in an unbroken series from B.C. 776'. On this was afterwards founded the reckoning of time by Olympiads. The games were held in honour of Zeus, every five years (*πενταετηρικοί*) during five days in the Attic month Hecatombæon, in the grove Altis, in Elis on the river Alphæus. The Eleans, who were managers of the games, appointed the time, and proclaimed the truce (*ἐκεχειρία* and *σπονδαί*) prescribed by the law during the continuance of the games (*ιερομηνία*), and the inviolability of those who were present at the festival or on their way to join it. Originally the Eleans themselves were considered inviolable at all times. The judges (*ἐλλανοδίκαι*), whose number is uncertain, were appointed beforehand by the Elean *νομοφύλακες*. <sup>D</sup> An appeal lay from their sentence to the Olympic council. These Hellanodicæ<sup>8</sup> declared the time within which the combatants were required to announce themselves at Elis,

<sup>6</sup> We find, however, that Macedonians and Romans, as masters of Greece, were allowed to contend at the Olympic games.

<sup>7</sup> Coræbus of Elis, victor in the *στάδιον*, B.C. 776.

<sup>8</sup> This name was also given to certain Spartan military judges.

- A and ascertained whether they were Hellenes and freeborn, whether they had ever suffered *Atimia* or been guilty of *ἀσέβεια*, and whether their age qualified them to be entered as *παῖδες* or as *ἄνδρες*. They also administered an oath to the combatants, that they would act honorably, arranged the details of the combats, investigated any charge which might be brought against the men by those who came forward for that purpose on the public invitation of the heralds, paired the combatants by lot, and took care that the laws of the combat should be strictly observed. The  
B functionaries who kept order during the games were called *ἀλῦται*, and were subject to an *ἀλυσάρχης*.—The Olympic games were suppressed in the reign of the Emperor Theodosius (A.D. 394).

### § 3. *The Pythian Games.*

- 186 According to the legend, Apollo was the founder of these games, but it was only after B.C. 582 that they became *ἀγῶνες στεφανῖται*. Originally they were celebrated once in nine years, but afterwards, when they were placed under the protection of the Amphietyons (B.C. 590, or according to  
C some authorities 586), every fifth year in the third year of the Olympiad. The place where they were held was the Crissæan plain near Delphi.

### § 4. *The Nemæan Games*<sup>9</sup>.

- 187 The institution of these games is ascribed by tradition to the seven chiefs who marched against Thebes, or to Hercules. They were celebrated four times in two Olympiads, in a valley near Nemæa, in Argolis, between Cleonæ and Phlius.

### § 5. *The Isthmian Games.*

- 188 These games were founded, according to the legend, by  
D Sisyphus in commemoration of the sea-god Melicertes, and revived by Theseus in honour of Poseidôn; for which reason the Athenians always occupied the place of honour (*προεδρία*) at these games. They were held every third year on the isthmus of Corinth<sup>1</sup>.

<sup>9</sup> [The town is *Nemæa*, the adjective *Nemæan*.—*Νεμία*, *Nemæa*; *Νεμεαῖος* and *Νέμειος*. *Nemæus*, and *Nemeæus*; but Livy has *Nemæa*, *orum* [Freund] for the Nemean Games.]

<sup>1</sup> We find in the other Grecian states smaller games, called *Ὀλύμπια* and *Πύθια*. There were also in particular spots *Νέμεια* and *Ἰσθμία*.

§ 6. *Character of the Contests.*

The contests were partly ἀγῶνες γυμνικοί and ἵππικοί—189 partly μουσικοί (μουσικῆς). The gymnastic and hippic are A best known to us through the Olympic games, where they gradually assumed the form which we are about to describe. These gymnastic and hippic contests consisted partly of athletic sports, partly of horse and chariot races. The athletic sports were (1) Running (δρόμος), either once through the Stadion (one hundred and twenty-five paces—six hundred Greek feet), or to the end and back again (διὰυλος introduced B. C. 724), or twice to the end and back (ἐφίππιος δρόμος), or a longer course, the extent of which is variously B given (δόλιχος). The race was performed either by runners in armour (ὀπλιτοδρόμοι), or unarmed and naked (ψιλοί, γυμνοί<sup>2</sup>). (2) Wrestling (πάλη, introduced B. C. 708). (3) Boxing (πυγμή—B. C. 688), in which the hands were bound round with thongs (ἱμάντες) loaded with lumps of lead (*cestus*). (4) Throwing the quoit (δίσκος), a heavy plate of iron or stone. (5) Leaping (ἄλμα) with heavy weights of lead (ἀλτήρες) in the hands. (6) Throwing the spear (ἄκων). A union of the boxing and wrestling matches was called παγκράτιον (introduced B. C. 648). The “five games” (πένταθλον, added C B. C. 708) comprehended ἄλμα, δίσκος (δισκοβολία), ἄκων (ἀκόντιον), δρόμος, πάλη. Anciently there were two ages (παῖδες<sup>3</sup> and ἄνδρες) for combatants in gymnastic games. The number was afterwards increased to three.—Horse-races, which were held in the ἵππόδρομος, were either riding (on the ἵππος κέλης, introduced B. C. 648) or driving a pair (συνωρίς) or four horses (τέθριππον), which was the most splendid of all the sports. The horses were either young (πῶλοι) or “aged” (τέλειοι). An ἄρμα<sup>4</sup> τέλειον (added B. C. 680) was required to go twelve times round D the course. The honour of victory was conferred, not on the riders or charioteers, but on the proprietors of the horses or charioteers, who were sometimes absent, and even now and then females.—The musical games consisted originally

<sup>2</sup> Latterly the Athletes at the Olympic games were all naked—a practice introduced, as far as related to the δρόμος, as early as B. C. 720.

<sup>3</sup> Δρόμος and πάλη, for boys seem to have been added in B. C. 632—πένταθλον, in 628—πυγμή, in B. C. 616.

<sup>4</sup> The word ἀπήνη is used to express a racing chariot drawn by mules.

A entirely of music, viz., playing on the *κίθαρα* and on the *αὐλός*—and singing to the *Cithara* (*κιθαρωδία*) and flute (*αὐλωδία*). At a later period we find dramas introduced (*ἀγῶνες Διονυσιακοί*), as well as various exhibitions and recitations (*ἐπιδείξεις*). There were also exhibitions of pictures.—The judges of the musical contests were styled *κριταί*, those of the gymnastic and hippic sports, *βραβευταί*.

### § 7. Rewards of the Victors.

190 The Olympic<sup>5</sup> and Nemean games were for the most part gymnastic and hippic, the Pythian and Isthmian comprised also musical contests. The Pythian were originally  
B simply citharædic contests; but afterwards, when the management of them was in the hands of the Amphictyons, gymnastic and hippic sports were added, and the musical exhibition increased by the addition of the *αὐλός* and *αὐλωδία*, which however was afterwards discontinued. The solemnities connected with these sports, of which we know little except from the Olympic games, consisted principally of sacrifices, processions (*πομπαί*) and similar religious ceremonies, in which ambassadors deputed by the states (*θεωροί*) took part. The conquerors (*ιερονίκαί*, *Ὀλυμπιονίκαί*, *Πυθιονίκαί*, &c. [i]), were publicly proclaimed, crowned with the chaplet of victory, and presented to the people with palm branches in their hands. The Olympic crown of victory was of wild olive (*κότινος*) from the grove Altis, the Pythian of laurel, the Nemean of ivy, and the Isthmian of the leaves of the pine. Victory, at the Olympic games (*Ὀλύμπια νικᾶν*) especially, was rewarded with distinguished honours. Feasts were given to the conqueror, not only immediately after the victory, in Olympia, but also on his return to his native country  
D (*ἐπινίκια*). The year was named after the victors, who were honoured with statues and laudatory hymns. The states in which they were born, and which shared their glory, granted them important distinctions and privileges for the

<sup>5</sup> Nero was the first who established an Agon in tragedy and citharædic music, but we find at an earlier period contests of Ceryces and Salpistæ [*σαλπιστής*, later form of *σαλπιγετής*]. The recitations which took place were not a part of the solemnity; but poets, historians, and rhetoricians availed themselves of that opportunity to read their compositions before a large assembly.

remainder of their lives, such as *προεδρία*, or the place of a honour at the public games, and *ἀτέλεια* or immunity from public burdens. In Athens a part of their reward was entertainment in the Prytanæum. In Sparta they had the right of standing next to the king on the field of battle.

§ 8. *The Olympiads, and the computation of time founded on them.*

Each Grecian state had, generally speaking, its own mode 191 of reckoning time, as well as its own weights, measures, and coinage. In public documents the year was in most cases named after one of the chief officers of state; e. g. at Athens after the first of the nine annual Archons (him who was especially designated *ὁ ἄρχων*); at Sparta, after the first of the yearly Ephors, and in the same manner elsewhere. As the beginning of the year was different in different states, and the months, although all lunar, were not only differently named, but varied also on account of a diversity in the mode of intercalation, a method was devised by the legislators for a general system of chronological reckoning by the adoption of the list of Olympic victors, whose names were inscribed on pillars with great accuracy, under the inspection of the Hellenodicæ, and subsequently arranged in regular lists. Even Thucydides (born B. C. 471), sometimes indicates the dates of events by referring to contemporary victors in the Pancration (not like later writers, in the Stadion); but Timæus (born B. C. 356), whose works are lost, seems to have been the first who regularly employed the Olympic list as a chronicle; the oldest extant historian, however, whose writings contain such an arrangement of events, is Polybius (born B. C. 205). This mode of reckoning time was never used in commercial transactions or in the affairs of private life.

§ 9. *Mode of reducing the Olympic reckoning to that of the Christian æra.*

The Olympic games were held every fifth year at the 192 full moon nearest the summer solstice. The beginning of the Olympic year may therefore be fixed on or about the first of July. In order to find the year of the Christian

A æra which corresponds to a given Olympic year, we must proceed thus:—

- A) For an event that happened between July 1 and Dec. 31 (inclusive).
- Subtract *one* from the Olympiad.
  - Multiply the remainder by four.
  - Add to the product the year of the current Olympiad.
  - (1) If the sum is *less* than 776, subtract it from 777.  
(2) If it is *greater* than 776, subtract 776 from *it*.

*Example.*

B In what year B.C. did the battle of Plataea happen, which took place in the Attic month Boēdromiōn, in the *second* year of the 75th Olympiad?

- $75 - 1 = 74$
- $74 \times 4 = 296$
- $296 + 2 = 298$
- $777 - 298 = 479$

*Answer.* The battle of Plataea happened 479 B.C.

B) For an event that happened between January 1 and June 30 (inclusive).

- C Take steps a) b) c) d) as in A; but e) (1) *subtract one* from the remainder so found, if the sum in c is less than 776; (2) *add one to it*, if it is *greater* than 776. [i. e. *subtract one* for a year B.C.: *add one* for a year A.D.]

*Example 1.*

The date of the building of Rome (according to the *æra Varroniana*) is Ol. 6, 3, on the spring festival *Parilia*. In what year B.C. was Rome built?

- $6 - 1 = 5$
- $5 \times 4 = 20$
- $20 + 3 = 23$
- $777 - 23 = 754$
- $754 - 1 = 753$

*Answer.* The date of the building of Rome (according to the *æra Varroniana*) is the spring of B.C. 753.



*Example 2.*

Reduce Ol. 224, 1, to the reckoning B.C. or A.D. A

a)  $224 - 1 = 223$

b)  $223 \times 4 = 892$

c)  $892 + 1 = 893$

d)  $893 - 776 = 117$  (if the event happened between July 1 and December 31).

e)  $117 + 1 = 118$  (if the event happened between January 1 and July 30).

## B. Oracles, especially the Oracle of Delphi.

§ 10. *Oracles in general—the Oracle of Dodona.*

It was an extremely ancient belief in Greece, that the gods, 193 even after they had ceased to manifest themselves to men in a visible form, were still accustomed to reveal their will in various ways. The power of understanding such revelations generally resided in individuals, such as Calchas in the Iliad; or in families—as the Iamidæ, Clytiadæ, and Telliadæ; or in particular places, which were supposed to be favoured by the immediate presence of the divinity. Thus at a very early period mention is made of an oracle at Dodona (Δωδώνη) in Thesprotia, where a Pelasgian race, the Σελλοί or perhaps Έλλοί were settled. The Pelasgic Zeus (of whom these Selli are termed the ministers, ὑποφῆται, Homer, Il. xvi. 233) was believed to make his revelations here by means of the rustling of a sacred oak (δρὺς ὑψίκωμος, Od. xiv. 328; φηγὸς παλαιά—Soph. Trach. 169), and by the ringing of a brazen cauldron (λείβης, Δωδωναῖον χαλκεῖον). The oracular response was interpreted by old women (πελειάδες) or priests (τομοῦροι). The reputation of this oracle declined at an early period, especially as that of Delphi became more renowned; we hear, however, of priestesses at Dodona long after this decline.

§ 11. *The Oracle of Apollo at Delphi.*

The most renowned oracle of Greece, which was often 194 consulted not only by the Grecian, but by foreign states,

- A** was the Delphic, which derives its name from the city of Delphi, anciently called Πυθώ (Il. ii. 519), in the district of Phocis, near Parnassus. Its origin is involved in fabulous obscurity. It owed its celebrity principally to the circumstance, that the Hellenes, particularly the Dorians who in early times dwelt in its neighbourhood, and traced their origin from Apollo, afterwards spread themselves over the whole of Greece, and diffused a belief in the sanctity of their god and of his oracle. It soon became the universal oracle of all Greece, acquired great wealth (Il. ix. 404),
- B** partly through the offerings of those who consulted it (Cræsus), partly from the tithe of spoils taken in war, and was placed under the protection of the Amphictyons\*. According to a Grecian notion, which we first find mentioned in Pindar, the oracle of Delphi was the centre or *navel* of the earth (ὀμφαλὸς τῆς γῆς), a circumstance noticed also on the inscriptions on Delphic coins. The highest degree of respect was paid to this oracle by the Dorians, especially the Spartans; and as the most important ancient institutions of Sparta, such as the divided
- C** sovereignty of the Heraclidæ and the legislation of Lycurgus, were attributed to the counsel of Apollo, the Lacedæmonians in after times never undertook any affair of importance without applying to the oracle, for which purpose there were magistrates, named Pythii, chosen by the Kings. But even at Athens and in other states the oracle had great influence on legislation and morals; and on the preservation of civil order. Although it was of little avail in putting a stop to wars among the Greeks themselves, it contributed to raise their courage in the Persian wars, and
- D** we find from Herodotus, that in his days it was still regarded by the people with a full belief in its divine authority.

### § 12. *Decline of the Delphic Oracle.*

- 195 From the time of the Peloponnesian war, the oracle laboured under the suspicion of unduly favouring the Spartans; and with the decay of ancient piety and traditional belief in the existence of the gods, it sank more and more into

\* The possession of it belonged to the free town of Delphi.

disrepute, especially as its own character had declined, till it at last became a mere stipendiary of Philip of Macedon (Πυθία φιλιππίζουσα). From that time not only its great estimation but its treasures gradually melted away. It was however consulted so late as the fourth century of the Christian æra by the Emperor Julian.

### § 13. *Its arrangements.*

At a very early period there seems to have been a Temple at Delphi, which was burnt down in B.C. 548, and rebuilt on a large and more magnificent scale. In the sanctuary of the Temple was a hole over which there stood a tripod (τρίπους χρηστήριος): in this was an opening (ὄλμος), on which the priestess (Πυθία), after the performance of some preparatory ceremonies, seated herself to receive the inspiration of the god. The response was given to the enquirer by a minister of the oracle (προφήτης), generally in verse, but sometimes in prose. Its meaning was often obscure and ambiguous (Ἀπόλλων λοξίας). At first the oracles were delivered only in one particular month; but latterly, when the number of enquirers increased, a portion of every month was set apart for that purpose. The servants of the oracle were: ὄσιοι, the sacrificing priests, chosen out of the five Delphic priestly families; προφῆται, the ministers or interpreters of the oracle; and an inferior order called the περιηγηταί, who conducted strangers round the Temple. There were also female attendants (πρόσπολοι γυναῖκες).

### § 14. *Other Oracles.*

There were several other oracles, such as the oracle of Apollo at Delos, at Patāra in Lycia, at Claros near Colophon, at Didyme near Milētus (superintended by the Branchidæ), at Abæ in Phocis, the cave of Trophonius near Lebadæa in Bœotia, the oracle of Zeus at Olympia, the temple of Amphiaraus at Orōpus in Bœotia, and many others. The responses were received after a variety of preparatory ceremonies and in different manners; in some places, the temple of Amphiaraus for instance, by lying down to sleep in the Temple (ἐγκοίμησις). As foreigners sometimes consulted the oracles of Greece, so we find that

A the Greeks themselves had recourse to foreign oracles, for example, to that of Jupiter Ammon<sup>7</sup>.

## POINTS OF UNION FOR PARTICULAR PARTS OF GREECE.

### A. League of the Amphictyons.

#### § 1. *Amphictyonix in general.*

- 198 A common worship and participation in the same religious ceremonies created at an early period a friendly relation between neighbouring nations, even without reference to any affinity of race; and on this were founded the leagues known as ἀμφικτυονίαι (properly ἀμφικτιονίαι), or unions of neighbouring states who frequented the same sanctuary. Such leagues were not, like the Symmachix, intended for mutual defence against enemies, nor did they, like the local  
B unions, meet to discuss the common interests of the people; not unfrequently, however, they inculcated the observance of such human enactments as were founded on justice. We hear of several such Amphictyonix; but very little is known respecting the history and origin of most of them.

#### § 2. *The Amphictyonix at Thermopylæ and Delphi. Their extent, object, and history.*

- 199 The most renowned among these leagues was that which assembled at Thermopylæ, and at the Temple of the Pythian Apollo. By the extension of its original numbers this society obtained a great name throughout almost the whole  
C of Greece (although it never assumed the character of a general Hellenic council), and acquired a certain degree of political importance, which it long retained. The origin of this league, which was styled pre-eminently "the Amphictyonic," is lost in mythical obscurity. The ancients derived the name from Amphictyon, the son of Deucalion, brother

<sup>7</sup> Other modes of obtaining counsel and information respecting future events were through the written oracular sentences of the soothsayers or prophetic minstrels (χρησμολόγοι, χρησμοφοδοί), who must be distinguished from the priests of the oracles (προφῆται, ὑποφῆται), such as Bacis and Musæus; inspection of sacrifices (ἱεροσκοπία), the flight and song of birds, appearances in the heavens (δίοσημια), such as lightning, and eclipses of the sun and moon, dreams, &c.

of Hellen, who must undoubtedly be considered merely as a mythical representative of the league. The members of this league formed twelve clans<sup>8</sup>, all of which, in ancient times, resided in or near Thessaly, and down to the Macedonian period retained in name the same privileges, although, in fact, some of the members, as the Dorians, Ionians, and Thessalians, entirely obscured or crushed their neighbours. The objects of the league were the promulgation of certain precepts of civilization and humanity, for the guidance of the neighbouring people in their intercourse with one another, the protection of the temple at Delphi, and latterly (from B. C. 586) the superintendence of the Pythian games. It was not, however, intended either for defence against foreign enemies, or for interference in the internal affairs of the states of which it was composed; consequently we find that the Amphictyonic council was inoperative in the Peloponnesian war and other quarrels of the Grecian states with one another.

§ 3. *Same subject continued.*

On the other hand, its efficiency was shown in the 200 so-called holy wars against violators of the Temple (against Cirrha, between the years 600 and 590; against Phocis, 355-346; against Amphissa, 340-339, and against the Ætolians, 280). In these wars, however, the more powerful members of the confederacy often employed it as an instrument for carrying out their own plans, as for instance, in the case of Philip of Macedon, who was admitted into the league in the room of the Dorians and Phocians, who nevertheless were afterwards restored. The Amphictyonia still survived, even when Greece was subjected to the Romans, and continued to exist in the time of the emperors, in a modified form given to it by Augustus.

§ 4. *Internal regulations of the Amphictyonic League.*

The sanctuaries of the Amphictyons were, the Temple of 201 the Pythian Apollo at Delphi, and the Temple of the Amphictyonic Demētēr at Anthela near Thermopylæ. Each year there were two Amphictyonic meetings at Delphi and Thermopylæ alternately. The number of votes was twenty-

<sup>8</sup> Thessalians, Boeotians, Dorians, Ionians, Perrhæbeans, Magnesians, Locrians, Ceteans or Cenians, Phthiotic Achæans, Malians or Melians, Phocians, and Dolopians.

<sup>A</sup> four, two for each of the twelve clans; but in what manner these were apportioned among the states which belonged to the more important tribes, such as the Ionians and Dorians, is not very clear. The deputies were styled *ιερομνήμονες* and *πυλαγόραι* (probably there were a Hieromnemon and several Pylagoræ for each state), whose duties and relation to each other are not very distinctly understood<sup>9</sup>. Besides the council there was also a general *ἐκκλησία*, or meeting in which all the citizens of the confederate states who happened to be present took a part.

### B. Leagues between the Inhabitants of the same District.

#### §. 5. *Of such Leagues in general.*

202 Among the various small independent states belonging <sup>B</sup> to the same district, we often hear of a sort of confederation originally established in honour of the common god of their race, but afterwards extending its operations to the discussion of their common interests, the arrangement of disputes with one another, and the passing of resolutions respecting foreign wars. But even here the tendency of the Greeks to independence and self-reliance manifested itself in their want of unanimity, or in the endeavours of individual states to obtain the superiority over their <sup>C</sup> federates. We find, for example, such confederations among the Phocians and Thessalians, who, although divided into independent states with an aristocratic form of government, chose on certain occasions a commander-in-chief or dictator (*ραγός*)<sup>1</sup>. Among the Arcadians, also, we find (B. C. 369) a confederation formed against Sparta, the members of which afterwards united in a league with the Achæans, Ætolians, or Spartans. Among the Ionic and Doric states on the coast of Asia Minor, there existed a sort of league, which however was of a very loose character, and did not <sup>D</sup> last long.—As long as the superiority of Athens and Lacedæmon was so decided, none of these unions had much political weight; but as those states gradually became

<sup>9</sup> The Hieromnemones formed a separate council (*συνέδριον*).

<sup>1</sup> After the Peloponnesian war we find tyrants, and (B. C. 376) Thessaly united under the tyrant Jason of Pheræ. Afterwards their country was subject to the Macedonians.

weaker and weaker through internal decay and their contacts with one another, we find some of the confederations assuming a greater degree of importance.

#### § 6. *League of the Bœotians.*

In Bœotia, which was divided into several independent states, there existed a confederation<sup>2</sup> (τὸ κοινὸν τῶν Βοιωτῶν) or religious union (παμβοιωτία) at Coronæa. The presidents of the league, who were styled βουλευτάρχαι, held their office for a year, but might be continued for a longer time, or re-elected. It was their duty to give notice of the four general meetings of the council. At the head of the confederation were the Thebans: the states composing it were originally oligarchical, but had latterly suffered grievously from intestine contentions between oligarchical and democratical parties, in which Athens and Sparta occasionally bore a part. The Thebans, especially after the Persian war, treated the other states very arbitrarily<sup>3</sup>; and from the weakness of Athens and Sparta, even played for a short time an important part in the affairs of Greece, under Pelopidas (who restored the democratic constitution B. C. 379) and Epaminondas. But after the death of these statesmen (Pelopidas † B. C. 364, Epaminondas † B. C. 362) they again relapsed into weakness, and were obliged to apply to Philip of Macedon for help against the Phocians. He however soon became their enemy, and after the battle of Chæroneæ (B. C. 338), deprived them for ever of their power. The league nevertheless continued to exist for many years.

#### § 7. *The Achæan League.*

The twelve cities of the Achæans, which on account of their situation remained for a long time unaffected by the political convulsions of Greece, had formed from the oldest times a quiet and uniform league, which lasted until the Macedonian period, when it was dissolved. During, however, the disputes of the Macedonians with each other, it was

<sup>2</sup> Previously to the Persian war, the Plateans had formed an alliance with Athens, and this league continued until the beginning of the Peloponnesian war, in which Platea was destroyed by the Thebans, and subsequently restored after the peace of Antalcidas (387).

<sup>3</sup> At the peace of Antalcidas (B. C. 387) Thebes was compelled to renounce her authority over the other states, but this humiliation did not last long, for after the year 379 she regained her ascendancy.

A revived by some of the cities (about B. C. 280); many others afterwards joining them for the sake of mutual protection and resistance to tyrants, especially to the domination of the Macedonians. Under Aratus († B. C. 213), and particularly under Philopœmen († B. C. 183), this league became for a short time extremely powerful; but eventually suffered severely from disputes among its members, and weakened itself in struggles with the Ætolians and Spartans. Thus the way was prepared, first for the Macedonians, and afterwards for the Romans, the latter of whom were for a long  
B time on friendly terms with the Achæans, but afterwards treated them haughtily; and after their victory over Perseus, sent more than one thousand of the most distinguished members of the league to Rome, where they remained from B. C. 167 to 150. A fresh war with the Romans ended after the taking of Corinth (B. C. 146) in the entire subjugation of Achæa, which became a Roman province.

#### § 8. *Constitution of the Achæan League.*

205 Twice in the year the citizens of the allied states held their ordinary meetings for the discussion of important matters affecting the league, such as the voting of war, peace, c or alliances, the admission of new members, the settlement of disputes with one another, and the adoption of new laws for the regulation of the union. These meetings were generally held in the grove of Zeus Homagyrîos, Arnarîon near Cegion. Their principal officers were, a στρατηγός<sup>4</sup>, an ἑπαρχος, and a γραμματεὺς, who continued a year in office. We read also of ten δαμουργοί. Each city was independent, and enjoyed equal rights with the rest; the maintenance of their democratic constitution was, however, as invariably  
D their object, as the establishment of a tyranny was that of the Macedonians.

#### § 9. *The Ætolian League.*

206 In Ætolia, which on account of its situation continued to be independent, there existed a provincial confederation, of which express mention is first made during the wars of Greece under the successors of Alexander, when the rough and warlike Ætolians appeared on the stage as the most dangerous enemies of the Macedonians, and drew several

<sup>4</sup> Afterwards two Strategi.



other states into the league. At a later period they formed <sup>A</sup> an alliance with the Romans against Philip of Macedon, the son of Demetrius; but the favour shown by Rome to the Achæans excited the jealousy of the Ætolians, and led them to call in Antiochus of Syria, whose defeat (B. C. 189) placed them under the Roman yoke. The Ætolian league nevertheless continued to subsist for many years longer.

#### § 10. *Constitution of the Ætolian League.*

All the allied states were independent and equal; but <sup>207</sup> questions relating to war, peace, and the affairs of the <sup>B</sup> league were decided at a general meeting. These meetings were either the greater, held every year near the Temple of Apollo at Thermos, or the lesser, which sat permanently, and was composed of individual delegates (*ἀποκληροί*). The highest officer of the league was a *Stratēgos*. We find mention also made of a *Hipparch* and a *Grammateus*. The constitution in all essential particulars was democratical.

### C. *Symmachia* and *Hegemonia*.

#### § 1. *History of the Hegemonia.—Sparta.*

In addition to the local confederations just described, we <sup>208</sup> find leagues between several districts and states for the purpose of mutual defence (*συμμαχία*), in which one leading state exercised a legal recognized supremacy (*ἡγεμονία*). Thus most of the Peloponnesian states (with the exception of Argos and some of the smaller districts) formed, long before the Persian war, a confederation for mutual counsel respecting their common interests, and for the decision of questions relating to peace and war. At the head of this league was Sparta, which conducted the war, appointed commanders, and settled the contingents of troops and <sup>D</sup> money. In the war against Xerxes a confederation was formed between most of the Grecian states, of which Sparta, with consent of the Peloponnesians, assumed the command. The place of meeting for the deputies at the beginning of the Persian war was the Isthmus. After the battle of Mycale the colonies of Asia Minor were also comprised in this league.

§ 2. *Sparta and Athens.*

- 209 Sparta was, however, soon compelled to cede the *Hegemonia* by sea (B.C. 477) to Athens, whose naval force was more considerable, and who had moreover a powerful support in her Asiatic colonies; and at a later period Athens created also a *Hegemonia* in opposition to that of Sparta, so that whilst the latter still remained at the head of the Peloponnesian league, Athens by degrees drew to her side a union of the Ionians in the islands, the colonies on the coasts of Asia Minor, Thrace, and Macedonia, and some of the Grecian states. But she exercised her power very capriciously, and at last went so far as to treat the allies as her vassals (*ὑπήκοοι*), instead of free and independent states (*αὐτόνομοι*). At first they were merely required to furnish ships and a moderate contingent in money (*φόροι*, originally fixed by Aristides at 460 talents), which was kept at Delos under the superintendence of Attic officers (*ἐλληνοταμίαι*); but when the allies themselves inadvertently proposed that instead of doing military service they should pay a sum of money, the power of Athens was greatly increased, and she compelled them for the most part to pay tribute (*φόρον ὑποτελεῖν*) at her own discretion. The treasury was removed from Delos to Athens B.C. 461. Under Pericles and Alcibiades the tribute was increased; and Athens interfered in various ways in the government of the allied states, requiring them to adopt democratic forms, and even claiming jurisdiction in affairs of importance, and sending her emissaries to watch their proceedings.

§ 3. *Sparta, Athens, Thebes, Macedonia.*

- 210 The discontent caused by these usurpations led the other states to attach themselves to Sparta, and hence arose the Peloponnesian war (B.C. 431—404); but when Sparta herself after her victory also abused her hegemonic authority, and endeavoured every where to introduce the hated oligarchical form of government, then Athens by degrees again raised herself to power, especially after Conon's victory off Cnidus (B.C. 394): and even the peace of Antalcidas (B.C. 387), in which the Persian king himself acted as umpire, and pronounced all the states in Greece and the islands free and independent, effected no essential change in

her power, which especially increased after the year B.C. A 371. The justness and mildness, however, which Athens had exercised at the beginning for the sake of consolidating her newly regained power, did not last long, and her Hegemonia was for the most part lost through fresh abuses (the war of the confederate states B.C. 357—355). The feebleness of Athens and Sparta placed Thebes for a short time (B.C. 371 Leuctra—362 Mantinēa) in a position to claim hegemonical authority. Philip of Macedon availed himself of these disputes and the decline of the states, and after the victory of Chæronēa assumed the Hegemonia, which soon became a Macedonian tyranny, and was feebly resisted by the Greeks, until the power of Rome at last swallowed up both the contending parties.

### Colonial Relations.

#### § 1. *History of Colonization.*

The establishment of Grecian colonies (ἀποικίαι) may be 211 traced back to the expedition of the Heraclidæ and its concomitant events. Penthilus, the son of Orestes, is said to have led colonies from Bœotia to Lesbos, Tenedos, and some of the smaller islands (Æolian, Achæan) on the coasts of Mysia. South of these, on the coast of Lydia, in northern Caria and some islands of the Ægean sea, settlements were founded by the Ionians, who had taken refuge in Attica, after they were driven from the north coast of Peloponnesus by the Achæans, and thence had gone out under the sons of Cadmus to seek new abodes. In conjunction with people from various other tribes they colonized a great part of the Cyclades, and founded on the coasts of Asia Minor and the neighbouring islands independent states, which, although loosely connected by a sort of league (Πανιώνια), were often involved in hostilities with each other, but raised themselves by their skill and commercial industry to an important position. From all of them, especially from Milētus, were sent out a crowd of minor colonies, especially around the coasts of the Pontus Euxinus and the Propontis. Lastly followed colonies of the Dorians from Megara and Argolis, which settled themselves further south on the coasts of Caria and the neigh-

- <sup>A</sup> harbouring islands, where they also established a sort of league (the Temple of the Triopian Apollo).

§ 2. *Same subject continued.*

- 212 Magna Græcia was also colonized at an early period by Greek (especially by Achæan and Dorian) settlers. From Eubœa, especially Chalcis, were sent several Ionian colonies to the coasts of Italy (of these the most ancient was *Cumæ*), and to Sicily, and also to the coasts of Thrace and Macedonia (Chalcidice). We find Doric settlements in Sicily; as Syracuse (a Corinthian colony founded probably B.C. 734),  
<sup>B</sup> Gela (about 689), and Agrigentum: on the shores of the Ionian sea, as *Corcȳra* (a Corinthian colony); and on the coast of Thrace, as Byzantium (a Megarian one). We find also the coasts of the Mediterranean, from the mouth of the Rhone (*Massilia*, founded by Phocæans from the coast of Asia Minor about B.C. 600) to the extremity of the Euxine, not only on the European and Asiatic, but also on the African side (*Cyrène*, founded by Dorians from Thera B.C. 631, according to Eusebius), occupied by Grecian colonies, which settled on advantageous spots, and speedily rose into  
<sup>C</sup> importance, diffusing every where the Greek language and Greek civilization.

§ 3. *Causes of Colonization.*

- 213 The establishment of most of the Grecian colonies was the effect of those movements which were consequent on the great immigration of the Dorians, or, in some instances, the result of later wars. Colonization in the Grecian states was a government measure adopted for the purpose of establishing advantageous emporia for trade, or in order to  
<sup>D</sup> get rid of the superfluous population (especially in oligarchical states) as an outlet for political discontent.

§ 4. *Mode of sending out Colonies.—Their relation to the Mother Country.*

- 214 The colonies which owed their establishment to a decree of the government at home, were sent out after the oracle had been duly consulted. At the head of the expedition was placed one or more chosen *οἰκισταί*. Generally the colonists took with them fire kindled in the Prytanæum of the mother state, and in most instances closely copied her

religious institutions. At certain periods religious embassies <sup>A</sup> (*θεωπιαί*) were sent to the great festivals of the mother country. A particular *cultus* was frequently introduced for the Oikistæ. The colonies bore the same emblems on their coins, and showed especial honour and respect to the representatives of the mother state at their own public solemnities. One instance of this filial regard for the country from which they derived their common origin may be found in the practice peculiar to the otherwise independent Grecian colonies, of assisting, or at least of not waging war against each other.

### § 5. *Political Constitution of the Colonies.*

The laws and constitution of the colonies were generally <sup>215</sup> a copy of those at home, but in a political as well as a <sup>B</sup> scientific view alterations were often made in the colonies, which sometimes re-acted on the mother country. The establishment of most of the colonies happened during the period of the aristocracy, and aristocratic institutions were in consequence the most ancient, generally speaking; but their rapid rise, their trade and civilization, soon awakened the spirit of republicanism. Here also we find various political struggles, a violent democracy with its usual result, the tyranny of an individual; and in some places the form <sup>C</sup> of a timocracy, as for instance the government of the thousand richest men among the citizens in some of the Italian colonies. Political disputes often occasioned the passing of wholesome laws, like those of Zaleucus among the Epizephyrian Locri, or of Charondas in Catana, about the middle of the seventh century. In one portion of Magna Græcia the doctrines of Pythagoras (who arrived in Italy B. C. 530?, and died in 500) occasioned political revolutions, aristocratical forms being introduced, which were suppressed by the people within a few years (B. C. 504).

### § 6. *Appendix concerning the Cleruchiæ.*

We must distinguish between colonization and the *κληρονομία*, <sup>216</sup> or partition by lot, of a country obtained by conquest or otherwise among certain citizens; the new settlers

<sup>B</sup> This system was most prevalent at Athens.

**A** having their own magistrates, but retaining all their rights as citizens, and being still subject to the laws of their country. The conquered inhabitants, if not expelled, were either admitted to the enjoyment of inferior political rights, or reduced to the condition of slaves, a mode of proceeding which was also very common in countries colonized by the Greeks.

## QUESTIONS.

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- [1] Who is our principal authority for the Heroic Age? Mention  
 A the *historians, geographers, and orators*, from whom we derive con-  
 siderable knowledge of Grecian Antiquity. On what subjects  
 do Plato and Aristotle give us much information? Mention some  
 poets, grammarians, compilers, and lexicographers, who supply  
 much detached information. What other sources of our know-  
 ledge can you mention?
- [2] Explain the difference between the ancient and the more  
 modern name of *Hellas* (A and note). What were the three divi-  
 sions of *Hellas* in the general acceptation of the term? Divide  
 continental (or northern) Greece into two portions. What connects  
 northern Greece with the Peloponnesus? Name (1) the districts  
 of Peloponnesus; (2) the more remarkable islands. Give the  
 meaning and derivation of *Cyclades, Sporades*<sup>1</sup>.
- [3] What is the geographical character of Greece? What are its  
 natural capabilities? To what pursuits was the attention of the  
 Greeks directed from very early times? To what pursuits, mode  
 of life, or the like, was the situation of Greece *unfavorable*?
- [4] What race is said to have peopled Greece and the neighbour-  
 ing countries in the earliest times? From what country did this  
 tribe probably emigrate, and to what races does it appear to have  
 been allied? Of what other tribes do we read? What mention  
 is made of the *Hellenes* in Homer? What tribe at last spread  
 its influence and name over the whole of Greece? What are  
 the names for *Greeks* in Homer? (note 2.) Name the four prin-  
 cipal Grecian tribes, and their traditional origin. What foreign  
*immigrations* are mentioned, and what historical credit do they  
 deserve? Who are said respectively to have settled in Attica,  
 Boeotia, Argolis, and other parts of the Peloponnesus? From  
 whom did the *Greeks* learn the art of writing?
- [5] What is the usual date of the Trojan war? From what event  
 may we date the supremacy of the *Hellenic* tribe? What tribe  
 obtained the greater part of Peloponnesus? Who were the pre-  
 vious possessors, and what became of them? Describe the mi-

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<sup>1</sup> Cyclades = *cluster-islands* (κύκλος, circle): Sporades = *scattered islands* (σποράς, scattered: σπείρω).

- grations of the Ionians [c, d]. Describe the possessions after the age of migrations of (1) the *Æolians, Ionians, Dorians*. Where were *pre-Hellenic* tribes still found? Who then dwelt in Thessaly? What were the two tribes that possessed the most distinctly marked family character?
- [6] Give the character of the Grecian states as gathered from Homer. Explain the synonymical identity of *state* and *city* in Grecian history. When did the constitutions of the states become republican? What exception was there? What causes favoured the establishment of republics (or democracies)? [D, A.]
- [7] A. What body paved the way for the overthrow of the monarchies? Explain the terms by which the aristocracy were designated with reference (1) to *birth*; (2) to the *possession of freehold property*; (3) to the *possession of a horse or performance of knightly service*; (4) to *wealth*; (5) to *supposed merit*. On what other circumstance was the distinction between an *aristocracy* and a *plebs* founded? Mention some race who had been enslaved after the conquest of their cities.
- [8] Into what did the *aristocracies* often degenerate? What political struggle ensued? What was the term for the *people* (*plebs*) as opposed to an *aristocracy*? What privileges were in many states wrested from the aristocracy? By whom and when were constitutions founded in the course of these struggles, at *Mitylene, Sparta, Athens, Catana*, amongst the *Epizephyrian Locri*, &c.? What was a *rupavvic*? Give an instance of a *rupavvic*. What was the age of '*tyrannies*' in Greece? Were they necessarily unfavorable to the *δημος*?
- [9] Mention other causes [cf. 6, d] that favoured the growth of democracies. Who sometimes became leaders of the popular party? What was the political effect of the Persian war? What sides were usually taken by the *aristocratic* and *democratic* parties respectively, in the Peloponnesian war? Give the date of that war. What party was victorious at the end of the Peloponnesian war? What were the consequences of this success? What arose in other places? By what was the way paved for the sovereignty of Philip of Macedon? Mention some flashes of the old Grecian spirit that appeared in the *evil* days of Greece.
- [10] What event gave the last blow to Grecian freedom? When? Under what name was Greece finally incorporated, as a province, into the Roman empire? What states were recognized by the Romans as *liberæ civitates*? Who and with what effect proclaimed the *independence* of Greece?
- [11] What were the two essential parts of every Grecian constitution? A. What distinction prevailed, with reference to these parts, between the *aristocratic* and the *democratic* states? Explain *δοκιμασία* and *εὐθύνη*. How was the judicial power usually divided?
- [12] Which Greek tribe developed its powers the most rapidly? In which Greek tribe had *democracy* the most rapid growth? D. Which was the most important *Ionic* state? Explain the progress and effects of democracy at Athens. Which was the most important *Doric* state? Explain the distinction between Spartans and *Periæci*. What principle was carried out to its fullest extent



- B at Sparta! with what effect! Mention the *first* and the *final* effects of the Spartan constitution.
- [13] What was often the *only* principle by which the more powerful Grecian states were checked! What *bonds of union* existed between the Grecian states! When did the Greeks *always* become conscious of their nationality! What *religious* or *quasi-religious* institutions assisted in keeping up a national feeling! Mention the principal Grecian Oracles.
- [14] By what principle were particular states sometimes united! What leagues obtained importance in later times!
- [15] Mention a remarkable distinction between Grecian and Roman colonies.
- [16] Explain the term *Heroic age*. What is the date of the expedition (or *return*) of the *Heraclidae*? Of what race were they! Mention some of the principal *Heroes* before the Trojan war. What is the usual date of the Trojan war!
- [17] Who put down piracy! What heroes repressed robbery and other violence! Mention some *traces* of a milder spirit that appear amongst the general rudeness and coarseness of the heroic age.
- C What examples of *friendship* belong to this age! what examples of kindly intercourse with dependents! Who was the protector of the stranger! What connexions between ancestors were hereditary! Mention a custom that showed respect for the stranger *as such*. By what *epithets* was the respect for minstrels manifested!
- [18] What instance can you mention of respect for the *jura gentium*! What was the general form of government in the *heroic age*!
- [19] How was the kingly office regarded! To whom was the authority of Kings traced! What are frequent epithets of *kings* in Homer!
- A Give instances in which the rights of kings were violated. What traces do we find in Homer of *non-monarchical* governments! Was the succession hereditary! Could females succeed!
- B What epithets refer to the *judicial* authority of kings! What *priestly* office might the kings perform! What were the *royal* insignia! what the privileges of kings! Explain *κῆρυκες*, *ῥιμή*, *γέρας*, *δῶρα*, *δωτῖναι*, *θίμιστρος*<sup>2</sup>.
- [20] By what terms were the *aristocracy* distinguished! What term referred to their *advising* the king! Explain *ὄλος γερούσιος*<sup>3</sup>. Mention some princes who had *councils*.
- [21] Who composed the general Assembly of the people (*ἀγορή*)! Was it ever safe to resist the open expression of public opinion! Were the Assemblies convened at definite periods! Is any expression of dissent mentioned! Might any individual come forward on his own authority! Who on one occasion dared to express his opinion unreservedly! how did his attempt succeed! What names of *classes* occur!

<sup>2</sup> [*Θίμιστρος*, *customary dues* to the king (*λίπαράς τελεῖν θίμιστρος*): but also *ordinances, decrees* (of the gods), *statutes, laws, institutions*.]

<sup>3</sup> [A larger portion of wine by which honoured guests were distinguished at the king's table.]

- [22] What expression never occurs in Homer? Account for this.  
 D Under whose especial protection was the administration of justice? Did the governments seem to concern themselves much about  
 A private disputes? What were the most common cases that came before the kings? What was the usual proceeding in cases of murder?
- [23] What was the character of the Homeric gods? Explain  
 B *εὐχαί, εὐχολή, λιταί: ἀρᾶσθαι, εὐχεσθαι; χεῖρας ἀνέχειν, ὀρέγειν; γονάζεισθαι<sup>4</sup>, σπίνδειν, λείβειν: χοή, σπονδαὶ ἀεργητοὶ<sup>5</sup>:*  
 C *θυσῖαι, ἰσὰ ῥέζειν.* Explain *ἐκατόμβη, τέλειος, ὄρκια ἑάμνειν,*  
 D *δῶρα, ἀγάλματα, θύεα, πέπλος.* By what were prayers, libations, and sacrifices also accompanied?
- [24] Explain *νῆος, δόμος, τίμενος, βωμός.* Where do we hear of  
 A an *ἄδυτον*? where of the *image* of a deity? Who reformed public worship? Were there appointed priests? Explain *μάντιες, θεοπρόποι, τέρατα, σήματα, οἰωνοπόλοι, οἰωνισταί, δεξιὸς ὄρνις<sup>6</sup>;*  
 B *ὄνειροπόλοι.* Do we find traces of sacerdotal families? Was the priestly office hereditary? Of what *oracles* do we read?
- [25] What were the weapons of the old times? What heroes  
 C wielded *clubs*? What were the offensive arms of the heroic age? Give the terms for bows and arrows, quivers, spear, sword,  
 D scabbard, slings, battle-axes. Explain *μελία, and οὐρίαχος* or *σαυρωτήρ.* What were the defensive arms? Explain *λόφος, φάλος,*  
 A *καταίτυξ, θώρηξ, γύαλον.* Give the epithets of the *oress.* Explain *Ἀχαιοὶ χαλκοχιτώνες.* Why was Ajax, the son of Oileus, *λινθώρηξ*? Explain *ζωστήρ;* was it *synonymous* with *ζῶμα* and *μίτρα*? Explain *κνημίδες, σάκος, ἀσπίς, ὀμφαλός, ἀντυξ, κανόνες, τελαμών.* What were lighter shields called? What metal was  
 B usually employed? What other metals were used? What was the complete equipment of a warrior termed?
- [26] How was the fate of a battle mostly decided? Who are  
 C celebrated for their acquaintance with discipline? With what is the quiet and steady march of the Achæans contrasted? How did the *heroes* generally fight? Explain *ἄρμα, ὄχεια: δίφρος, διζύγες*  
 D *ἵπποι, παρήγορος: ἡνίοχος, παραβάτης.* Explain *πολέμιον γέφυραι.* Explain *βοήν ἀγαθός, πρυλῆες, πεζοί, πυκιναὶ φάλαγγες, στίχες, πύργος<sup>7</sup>, τὰ ἔναρα.* How were the spoils divided? What became of those who had fallen? Explain *ἔναρα βροτόεντα<sup>8</sup>.*  
 B What if a dead body remained in the power of the enemy? Were prisoners ever ransomed?
- [27] Were sieges conducted on scientific principles? Was Troy fortified? How did the Greeks protect their camp? Explain  
 C *τείχος, πύργοι, κρήσσαι, ἐπάλξεις, τάφρος, σκόλοπες.* Of what

<sup>4</sup> To embrace the knees, i. e. falling at the feet as a suppliant.

<sup>5</sup> 'Unmixed libations': the wine used in *compacts* being unmixed with water.

<sup>6</sup> A bird appearing on the right hand, which was considered a favorable omen.

<sup>7</sup> A body of troops arranged in a solid square.

<sup>8</sup> *βροτόεις, bloody: βρότος, blood, gore.*

kind was the Greek camp ? Had they any settled plan for sending out scouts ?

[28] What naval expedition do we read of before the Trojan war ?

- D Explain the following epithets of ships : *νήες ἕισαι*, *ἐύσειλμοι*, *ἀμφιέλισσαι*, *γλαφυραί*, *κορωνίδες*, *ποντοπόροι*, *κτανόπρωροι*, *μιλτοπάργοι*<sup>1</sup>. What became of the ships during the siege ?
- A How many men did each ship contain ? What was for a long period the usual vessel of war ? When were triremes first built ?
- B Give the terms for the keel, the rudder, the deck, the thwarts or rowers' benches, the oar, the prow, the stern, the mast, the stays, the sail ; the various terms for ropes. Does Homer describe any sea-fight ? Explain *ξυστά ναύμαχα*, *φορτίδες εὐρέϊαι*.

[29] What was the most universal source of wealth in the heroic

- C age ? What are rich men called ? What was also an important pursuit ? What animals were used for *ploughing* ? What other pursuits do we read of ? How do we see the wives and daughters of kings engaged ? Give instances. Who performed the harder labour ? Explain the Homeric use of *ἀνδράποδον* and *θεράπων* (note). Does Homer ever use *δοῦλος* or *δούλη* ? (note 1.) Explain *θῆτες*, *ταμίη*. What were the amusements of the heroic age ? What sports were practised at the funeral of Patroclus ?

[30] Were the Greeks *early* acquainted with many of the useful

- B and elegant arts ? Explain *δημιουργός*. What arts are mentioned in Homer ? Explain *χαλκός*, *σίδηρος*, *χρυσός*, *ἄργυρος*, *κασσίτερος*, *ἤλεκτρος* or *ἤλεκτρον*. With whom was trade carried on at an early period ? What *weights* are mentioned ? Is coined money mentioned ? What *was* the measure of value ? Explain *ἐκατόμβιοις*, *ἐννεάβιοις*. Who traded with the Greeks during the siege of Troy ?

[31] What was the life of the Grecian women in the Heroic age ?

- D Mention some patterns of *virtuous wives*. What was the lawful wife called ? What were the children born in wedlock termed ? How was marriage contracted ? In what did the form consist ?
- B Did parents ever present gifts to their daughter ? Were children considered a blessing ? What may we learn from the stories of Meleager and Œdipus ? Explain *χρησται*. In what did Peleus cause Achilles to be instructed ? By whom ?

[32] Describe the *food* of the Homeric age. Explain *δψον* (*δψα*)

- D (1) in the Homeric, (2) at a later age. With what did the Homeric feasts usually conclude ? What was the usual drink ?
- A Explain *κυκίων*. What were their usual meals ? What was given to the guests before eating ? What distinction did the most honoured guest receive ? Who distributed the wine ?
- B Explain *δέπας*, *κύπελλον*, *δέπας ἀμφικύπελλον*, *ἀλεισσον*, *σκύφος*, *κισσύβιον*. What musical instruments do we meet with ? (note 5.)

[33] Describe the usual clothing of the men. Explain the epithets,

<sup>1</sup> *Ἔϊσος*, *ἰ* (æqualis), *floating-evenly* ; *ἀμφιέλισσος* (*ἐλίσσω*, *volvo*), *impelled onwards on both sides* ; *double-oared* ; *γλαφυρός*, *excavated*, *hollow* ; *κορωνίς*, *curved*, *beaked* ; *ποντοπόρος*, *sea-faring*, *sea-traversing* ; *κτανόπρωρος*, *dark-prowed*, *black-beaked* ; *μιλτοπάργος*, *having their sides painted with termilion*.

- λαμπρός, ἔννητος, σιγαλόεις, νηγάτος<sup>2</sup>. What did they wear when they went out? Explain the epithets of the cloak, ἀνεμοσκεπής, ἀλεξάνεμος, ὄβλη, φοινικέσσα, διπλή, ἑκταδίη<sup>3</sup>. How was the hair worn? Explain κερκεροῦντες Ἀχαιοί. Explain the epithets εὐπλόκαμος, ξανθός. How were their feet protected? What did the women wear? How were their clothes bound together and fastened? What were their head-dresses? Explain ἱμάτια, τρίγληνα, μορόεντα<sup>4</sup>, ὄρμοι, ἑλικες.
- [34] What were the residences of men of rank called? Has this word any other meaning? Give a general notion of the houses of persons of rank. Explain τοῖχος, ἱρκος, ἱρκιον, πύλαι, θύραι, δικλίδες, αὐλή, αἶθουσα, πρόδομος. What was the front room called? What were the side apartments called? Where did Penelope live in the palace of Ulysses? Whose houses are spoken of as large and handsome?
- [35] Give the Greek for raised seats, footstool, cushions, seats or benches, chairs, tables, beds, bed-covers, sheets. What were often given as rewards for victory, or presents? Were baths used? Explain ἀσάμινθος.

## SPARTA.

- [36] Give the general character of Laconia. How is it divided from north to south? Explain κοίλη Λακεδαιμῶν. What stream waters the valley of Laconia? Where do the eastern and western mountain chains terminate? Are there any valleys in Laconia besides that of the Eurōtas?
- [37] What was the capital? How situated? Mention some of the public buildings of Sparta. What were the principal open places? What was the largest temple? How was Lacedæmon divided? What Lacedæmonian φυλαί are known to us?
- [38] Who were the most ancient inhabitants of Laconia? At the period of the Trojan war, who are mentioned as the most powerful people? What family was then the most powerful? Did any or all of Messenia belong to the Atridae? Who invaded the Peloponnesus after the Trojan war? How long after? Who assisted these invaders? How was the empire of the Atridae divided among the Heracleid leaders? What was their success? Explain Perioeci and Helotes.
- [39] What is the amount of our knowledge about the Lacedæmonian commonwealth during the times immediately after the Doric immigration? When did Lycurgus re-establish order? Was his constitution entirely new? What was the main principle of the constitution of Lycurgus? What influence was to be carefully excluded?

<sup>2</sup> Λαμπρός, shining, bright; ἔννητος, well-spun or beautifully woven; σιγαλόεις (related to σιάλος; (1) pinguis, then (2) nitidus), bright, hence magnificent, &c.; νηγάτος, newly wrought [νέος, γάω].

<sup>3</sup> Ἀνεμοσκεπής and ἀλεξάνεμος, guarding off the wind; ὄβλη, shaggy, woolly; φοινικέσσα, purple; διπλή, double; ἑκταδίη, wide, ample.

<sup>4</sup> Τρίγληνα, having three eyes or openings; al. having three stars, "triple-gemmed," Cowper; μορόεντα, carefully wrought.

- [40] How was the warlike spirit, developed by this constitution, first displayed? How far did the Spartans gradually extend their influence? To what political principle or party did they always afford protection? Explain *Hegemony*. How far did the Spartan Hegemony extend itself after the Persian war? Who was its powerful opponent? When did Sparta defeat Athens? Did she retain the fruits of her victory? What enabled Athens and Thebes again to oppose her with success?
- [41] What important alteration was made in the constitution of Lycurgus? When? What magistrates became more powerful at Sparta than the kings themselves? Explain the weakness of the constitution of Lycurgus. What followed the *national* increase of power and wealth? How did it happen that the constitution degenerated into an oppressive oligarchy?
- [42] Who attempted to restore the ancient order of things? What means did he adopt? and with what success? What measures did Cleomènes III. carry? Who eventually overthrew his projects? Who at length interfered, and made themselves masters of Peloponnesus? How was Sparta treated by the conquerors? How long did the institutions of Lycurgus retain some portion of their form?
- [43] How were the inhabitants of Laconia divided? How were the free inhabitants of Laconia divided? Who were the sole possessors of full political rights? Explain the term *δμοιοι*. Name the Spartan tribes. What does the division of the Spartans into three tribes probably indicate? How were the three principal tribes divided? When did admission to the rights of Spartan citizenship become comparatively common? What class increased regularly from the time of the Peloponnesian war?
- [44] Explain Periœci (*περίοικοι*). What was for the most part their origin? Explain their political condition. With what body of which we read in Roman History would you compare them? After the conquest of Messenia how many cities were inhabited by Periœci? In what occupations did they employ themselves? Who were the Mothâces? Distinguish *μόθαιες* from *μόθωνες*. Were the *Mothaces* considered as citizens? Who were called Nothi? How might these become citizens? Who were the Neodamôdes? Of what class did the armies of Sparta consist in a great measure in later times?
- [45] Who were the Spartan bondsmen? If a Helot belonged to an allotment, how was the owner's right over him limited? What was their number in the prosperous days of the commonwealth? What were their occupations (1) in time of peace? (2) in war? In later times how were they especially employed?
- [46] What was the general condition of the Helots? Explain *κρυπτεία*. What was probably the object of this practice at its original institution? When was a large body of Helots made away with? how many were so removed? Were Helots ever emancipated?
- [47] Was there originally any essential distinction, as regarded privileges, property, &c. between the citizens of Lacedæmon?

- When did different divisions of property take place? How many *κλᾶροι* were assigned to the *Periœci*? how many to the *Spartiates*? What effect was produced by the regulation that the
- B *κλᾶροι* could neither be divided nor alienated? What means were devised to remove this inequality? When were such measures
- C especially discovered to be inadequate? How was the inequality yet further increased? To what degree was the number of citizens diminished, and the inequality of property increased, in the time of Agis III.?
- [48] What did this inequality of property at last produce? Explain
- A the difference between the *ἴσμοιοι* and the *ὑπομίσθοντες*.
- [49] How had the kingly authority been originally divided?
- B What led to the constitution introduced by Lycurgus? On what was it founded? Explain the term *ῥῆτραι*. To what did the *ῥῆτραι* of Lycurgus seem to have reference? How was the authority divided between the Senate, the Assembly of the people,
- C and the Magistrates? In what point of view may the constitution
- D of Sparta be called democratic? in what aristocratic, and, in its later stages, oligarchical?
- [50] Of whom did the Senate (*γερουσία*, Lac. *γερυσία*) consist?
- A How were the members of the Council or Senate chosen? What qualifications were necessary? What magistrates gradually usurped the right of sharing the deliberations and presiding at the meetings of the Senate? What was the business of
- B the Senate? What was believed to be a security for the conservative tendency of the Senate?
- [51] Did the popular Assembly meet at stated periods and on a
- C particular spot? What rights did it possess? What was the people's share in these discussions? What power did they not possess? Prove how limited their authority was. What power
- D does the government seem to have possessed? Did the Assembly possess any judicial powers? What was the regular mode of
- A expressing their opinion? Who and on what conditions were entitled to be present at the Assembly?
- [52] Were the Lacedæmonian Kings a distinct power in the state?
- B What were the two royal families? Describe the law of succession. What was done if the King were a minor? Describe
- C the power of the Kings. Did either, or both, or one command the
- D army in time of war? Was the command ever entrusted to other individuals? When the war was ended, might they be called to account? What oath were they required to take every month? By what power was their authority in time of war gradually circumscribed? What state provision did the Ephori receive for their maintenance? What prerogatives did they enjoy?
- [53] From what time did the office of the Ephori gradually raise
- B itself to the highest authority? From what did its political importance and popularity mainly result? How were the Ephori chosen? Describe the extent of their authority and privileges
- C as fully developed. Describe their monthly oath. What remarkable power did they possess against the kings? Describe

- D the *συνάλη*<sup>5</sup>. What favoured their constant endeavours to weaken the monarchy?
- [54] What offices did the following magistrates hold: the *παιδονόμος*, *βιδεοί* (*βιδνοί*), *ἀρμόσυννοι*, *ἐμπέλωροι*, *πύθιοι*, *πρόξενοι*, *ἀρμοστῆραι*?
- [55] What place, in *theory* and *practice*, did the *state* occupy in the B, C Spartan constitution? What was the *final* effect when the chains of ancient belief and custom were once broken?
- [56] Where was the judicial authority placed? Who judged capital offences? who private disputes? What questions belonged to the Kings? By whom were offences committed by the Kings judged?
- [57] What were the usual punishments? On whom was *ἀρμία* inflicted? What were the capital punishments?
- [58] What gods were the most highly honoured at Sparta? What C priesthood did the Kings hold? What oracle did the Spartans especially honour?
- [59] What were the principal national festivals?
- [60] Who formed the main strength of the Spartan army? Describe A the equipment of the Spartan Hoplites. How soon were Helots B employed as heavy-armed soldiers with a promise of emancipation? Of whom did armies on foreign service principally consist in later times? When were mercenary troops employed?
- [61] In what did the efficiency of the Spartan army principally C consist? How was the whole force divided? How strong was D the Enomotia? Was the cavalry a strong body? how was A it divided? Of what two distinguished corps of cavalry do we read? Of whom did the *ἱππεῖς* consist? Who were the *ἀγαθοεργοί*? Of whom did the light-armed companies consist? How many Helots attended each Spartan (Spartiate)?
- [62] Who at first commanded the armies? Who formed their B council of war? Mention some Spartan commanders-in-chief who were not *Kings*. Who were the remaining officers?
- [63] How did the campaign commence? What was done if the C Diabateria were unfavorable? What effect had the *Carnecian* D festival on a campaign? What were always continued in camp? Who were excluded from the camp? Describe the arrangement A of an army in battle-array. Describe the sacrifices, martial music, &c. which preceded the onslaught. How did the army advance? What scientific manoeuvres and evolutions were sometimes employed? What was *not* customary? Of what B military operations did the Spartans know nothing? How were those who had most distinguished themselves by their bravery rewarded? Who received especial honours? How were cowards punished?

<sup>5</sup> [It was a staff of a particular size. The *Ephori* wound round this *scytale* strips of the material they intended to write on. Having written what they wished, they *unwound* it, and sent it to the King or other Commander-in-chief, who wound it round the *counterpart* of their *scytale*; by which operation, the parts being brought together as before, it became legible to him.]

- [64] To what was Sparta indebted, during the Persian war, for the  
 c *Hegemony* by sea? When did she first figure as a naval power? Who often manned the fleet? What character did the Spartans try to give to their naval engagements?
- [65] How was the expenditure of the Spartan government defrayed?  
 d Was it large? What did Lycurgus prohibit? With what  
 a limitation must the statement that Lycurgus permitted only iron money be understood? Explain *πίλανορ*. Show that the privilege of possessing the precious metals extended at length to the Kings and Commanders-in-chief.
- [66] Give instances in which the Spartan government interfered in  
 b matters which are generally left to each man's discretion.
- [67] What was, nationally considered, the object of marriage?  
 c How did the state encourage marriage? On what was a penalty  
 d imposed? What did the marriage solemnity resemble? Describe the regulations with respect (1) to dowry, (2) to the estate of an heiress. Who decided questions about the marriage of heiresses? How was the marriage state looked upon at Sparta?
- [68] What was the great aim of the government in its measures of education? Whose property were children, especially boys,  
 b considered? What was done as soon as they were born? When  
 c did the state undertake their education? Describe the divisions of the Spartan youth, their teachers, &c. When did they become *μελλεῖρες*? When *εἰρήνες* (*ἱρήνες*) *σφαῖρες*, *ἄνδρες*? What  
 a educational authority did every citizen of full age possess?
- [69] How might the boys improve their spare diet? What if they  
 a were detected in this attempt? Describe their dress, their beds, their exercises. Mention a singular method of hardening them.
- [70] Was the Spartan education favorable to a free expansion of  
 b the understanding? What arts, &c. were always viewed by the Spartans with distrust? To what was their intellectual training  
 c restricted? In what harmony were their national songs composed? When were the boys accustomed to listen to the grave conversation of their elders? What was always strictly enforced?
- [71] Describe the education of Spartan girls. Did the Spartan women enjoy greater or less freedom than the Ionian?
- [72] When did the Spartan youths obtain the freedom of men?  
 a What had been their condition hitherto, even though they were married? In what particulars was the feeling of dependence on the state retained? At their meals what was the principal dish? What additions were sometimes made to the entertainment? What was done in after times, when discipline was relaxed?  
 c How much was each member bound to contribute to his *mess*? To what did neglect of this regulation subject the offender? How were new members admitted to a *sysitia*? How many generally sat together? In what other respect were they comrades? Explain the term '*laconic answer*.'
- [73] What besides the diet was required by the law to be ex-  
 d ceedingly simple? What was their dress? What did the  
 a Spartan generally carry? What was the dress of the women? By what was intercourse with foreigners rendered difficult? Explain *ξενηλασία*.



- [74] Describe the relaxation of discipline. At the period of the Peloponnesian war, what was the state of Sparta as to *morals*, the number of its citizens, &c.? By what was Sparta doomed to fall?

## CRETE.

- [75] Mention some other Doric states, whose institutions, &c. were stamped with a Doric character. By whom and when was Crete colonized? From whom does tradition derive the ancient laws and constitution of the island? Was Crete one state? Explain the Homeric epithet of the Cretans *τριχάκεις*.
- [76] Describe the Cretan constitution. Did all Cretans enjoy the full rights of citizenship? Explain *μνωται, κλαρωται, ἀφαρμύωται*. In whom was the government vested? Who commanded the army, and presided in the Senate and Assembly?
- [77] What was the discipline and mode of life of the Cretans? When did education begin, and in what did it chiefly consist?
- A Mention some other points of resemblance between the customs, &c. of Sparta and Crete. What change did the constitution undergo? With what final result?

## ATHENS.

- [78] What is the general character of Attica? Describe the situation and boundaries. How is Attica divided? Explain *ἡ πεδιάς, ἀκτὴ, ἡ παραλία*. Was the soil of Attica fertile? What were its productions (agricultural, mineral, &c.)? What its climate? For what pursuits was it well adapted? What islands belonged to it? What were the political divisions of Attica? What district belonged in ancient time to Attica?
- [79] Describe the situation of Athens. Mention its traditional founders. When was it rebuilt? Who adorned it? Describe its divisions. What were the most remarkable buildings of the lower city? What open space was there in the lower city? How was the upper city protected? Describe the Propylæa. What were the principal buildings of the upper city? What were the quarters of the city? Who surrounded the city by a wall? Of what extent? Mention some of the gates.
- A What were the harbours? What handsome buildings were there in the Port? How were these harbours joined to Athens? Who fortified the Piræus? By whom were the connecting walls completed? By whom were the Long Walls and the wall of the Piræus pulled down? by whom restored? What celebrated Gymnasia were close by Athens? What Gymnasium was at some distance from the city?
- [80] Of what origin were the most ancient inhabitants of Attica? Who was Cecrops, according (1) to the less, (2) to the more probable tradition? With what does tradition connect *Erechtheus*? Give the legend of Xuthus. What does this tradition indicate? What were the inhabitants of Attica universally believed to be? (note 1.) What does the legend ascribe to Ion? Explain the probable meaning of *Γελέοντες* (or *Τελέοντες*), *Ὀπλητες, Ἀργάδεις, Αἰγυκορεῖς*. What indications exist of an ancient division into castes? (note 2.)
- [81] What is ascribed to Theseus? Describe (1) the executive power,

- A (2) the constitution. What people took refuge in Attica! When?
- B What caused an emigration to Asia! What increased during these disturbances! What changes took place in the sovereign power!
- [82] Describe the legislation of Draco, with its *dates*, *causes*, and *character*. When was Solon appointed to the archonship!
- [83] What was Solon's first step towards lightening the public burdens! Describe Solon's division of the people into classes. On what was this division grounded! What were the exemptions and what the diminished privileges of the fourth class! What offices were open to the three first classes! what only to the first! What right did all the citizens enjoy! Who brought the proposed measures before the Assembly of the people! From whom were the judges (or *jurors*) chosen! With what was the college of Areopagites charged!
- [84] What was the result of the disputes that followed the death of Solon! When was the tyranny of Pisistratus suppressed! What followed its suppression! What fresh division of the people was made! When did the people become possessed of an overwhelming preponderance! Account for this. How early were the magistrates elected by lot! By what *abolition* was the power of the democracy enormously increased!
- [85] Mention some corrupting causes that affected the character of the Athenian people. To what monstrous notion did the doctrine that all men were eligible to offices of state give birth!
- B What was the *θεωρικόν*! What injurious practice was introduced! What office fell into contempt! Who was the author of many of these changes! What was the effect for a time of his personal influence! How were rich citizens annoyed! How were the allies ruined! Who had *used* the power of influencing the people well! who *abused* it!
- [86] Date the end of the Peloponnesian war. When were the more aristocratic features of the government restored! Name these features. Did the restoration last! Who introduced an oligarchical form of government! When! Describe it. Who deposed the '*thirty tyrants*'! When was the democratic constitution re-established! Was the democracy less or more corrupt after the deposition of the thirty tyrants! Date the battles of Chaeronea and Cranon (or Crannon).
- [87] How were the inhabitants of Attica divided! How were the free citizens divided! Who according to the law of Solon was entitled to full political rights (*πολιτεία*)! How did Pericles modify this law! When does it seem to have been disregarded! When did a youth's legal majority commence! By what ceremonies was its commencement marked! Explain the term *περίπολος*. When were the higher offices of the state open to him! Who only could exercise full political rights! Explain *ἐπίτιμοι*, *ἀτίμοι*. Did *Atimia* admit of degrees!
- [88] What was the constitution with reference to foreigners! By whom and how could the freedom of the city be granted!
- C Could a decree conferring citizenship be set aside! From what were the *δημοποίητοι* excluded! Explain the terms *δημοποίητοι*, or *ποίητοι*. When was the freedom of the city but seldom bestowed! Was it ever bestowed more frequently! Who were

made citizens after the destruction of Plataea? who towards the close of the Peloponnesian war?

- [89] Explain φιλοξενία<sup>6</sup>. What were aliens or resident foreigners called? Was their number considerable? What were they *not* allowed to do? What attempt subjected them to enslavement? What yearly tribute was exacted from them? In what respect were they as free as the native citizens? What were required from them no less than from the Athenians? What actions that marked *inferiority* were they obliged to perform at certain festivals? From whom alone could any relief from their disabilities be obtained? Who were the ἰσοτελεῖς?
- [90] Had Attica any bondsmen like the Helots? How did the Athenians procure their slaves? How were the public slaves employed? Who were the *Scythians* or *ροζόραι*? What was the general condition of these slaves? Might slaves possess property? What securities had they against extreme severity? What alleviations did they possess? What institutions were they never allowed to visit? Might they appear as witnesses? How must their evidence be obtained? What was the *condition* and *name* of emancipated slaves? Might emancipated slaves be again condemned to slavery? What was the population of Attica in her best days?
- [91] What alteration did Clisthenes introduce into the Attic tribes? Name the tribes. Into how many *demi* were they probably divided? Were the Demi which belonged to each Phyle necessarily *adjoining* districts? In what register was the son's name always inscribed?
- [92] What did each Phyle possess? What was transacted in the public assemblies of the Phyle? What did even the Demi possess? When were youths enrolled in the register of their father's Demus? Explain *ληξιαρχικὸν γραμματεῖον*. Were *adopted* sons enrolled in this? Were names ever expunged from the list of Demotæ?
- [93] What and how old was the division into Phratræ and Gene? How many *phratræ* were there? How many *γένη* did each *phratræ* (or *ward*) contain? Were the *δημοποῖηται* admitted into any *ward* or *family*? Say whether this occurred *always*; *usually*; *ever*. What was the effect of this admission or non-admission?
- A When were the names of new-born children enrolled in the register of the Phratræ? What was one of the family duties of the Phratræes? Who managed the affairs of the Phratræ?
- B How was a *γένος* subdivided? On what grounds were the Phratræ and Gene upheld as much as possible? What did they possess? At what worship could none but the members of Phratræ and Gene assist?
- [94] Explain *τριτῆς*, *ναυκραρία*. What had these divisions c reference to?
- [95] What were *ἐκκλησίαι νόμιμοι*, *ἐννομοι*, *κύρια*? What were *ἐκκλησίαι σύγκλητοι* or *κατάκλητοι*? At the ordinary meetings where did the people in ancient times assemble? What as-

<sup>6</sup> [The *comparative* readiness of the Athenians to admit strangers to citizenship, to afford them legal protection, &c.]

- A assemblies were still held on the Pnyx! Who regularly summoned the Assembly! How were the people called together on the day of meeting! What were the duties of the Lexiarchs! What did those who attended receive! Might absentees be punished! Explain *κάνω και κάτω* *Τὸ σχοινίον φεύγουσι τὸ μεμλτωμένον*?
- [96] How was the meeting opened! Who introduced the subject to be discussed! If the deliberation of the Senate were not required, how was the matter proceeded with! How was the approbation of the people expressed! If the matter required debate, who were invited to deliver their opinions! Was this practice always observed! What rules were made to *secure* and *restrain* liberty of speech! What was done to those who transgressed these rules! Who assisted the Proedri in maintaining order! What right does each of the Proedri seem to have possessed! On what condition might private individuals interfere, even after the proposal had been gone through!
- [97] What was the usual manner of voting! What other mode was sometimes employed! when! When the vote was by *ψῆφοι*, how many votes were necessary to carry the question! What was done after the votes were taken! Was a meeting ever adjourned to the next day! when!
- [98] What subjects were decided in these assemblies! To whom did ambassadors both *from* and *to* Athens submit their reports!
- [99] How was the legislative authority of the *Ecclesia* circumscribed in ancient times! What was done at the first assembly in each year! If any change in the laws was thought advisable, what was next required! Explain *συνήγοροι*, *σύνδικοι*. Explain the *formation*, *sittings*, and *functions* of the legislative committee (*νομοθέται*). Was the decision of this committee absolutely final! If not, how might it be contested! What power did the Assembly possess when a *γραφὴ παρανόμων* was before it! Explain *ἐπιχειρονομία*. Were laws ever passed by the people without the intervention of the *Nomothetæ*! What rule provided for the *consistency* of the legal code!
- [100] What blind democratic principle was introduced into the manner of electing officers of state! What exceptions were there! What were the meetings for the purpose of electing magistrates termed! Explain *ἀρχαιρεσιάζειν*, *σπουδαρχιᾶν*. After their entry on office could magistrates, &c. be removed for misconduct! What was done with reference to the removal of officers!
- [101] What was the *judicial* authority of the Assembly! On what were the proceedings in such cases founded! Explain *μήνσεις*, *εἰσαγγελία*. Were cases of this description ever brought before any other body! If so, state what that body was, and what its powers. What step did they then take! To whom did the people generally refer the cause! Explain *προβολαί*.
- [102] In what states besides Athens did Ostracism exist! Was the Ostracism a punishment for *offences committed*? Describe the manner of pronouncing a sentence of Ostracism. What were

<sup>7</sup> [The *ροζόραι* were furnished with a rope dyed with *vermilion*, with which they scourd the streets, to drive the people into the Assembly, and *mark* those who refused to go.]

persons condemned by the Ostracism required to do ! How far was the time of absence afterwards restricted ! Might they be recalled before the expiration of that time ! Who possessed the exclusive right of remitting punishments ! Was any disgrace attached to the Ostracism ! Was any injury done to the house or property of the banished man ! Who obtained the abolition of the Ostracism ! When !

- [103] In the time of Solon, of how many did the Senate consist !
- B Who increased the number ! How much ! State the *original* and the *altered* qualification. How and how often were the Senators elected ! Might the same members be re-elected ! After their election to what were they required to submit !
- C Explain ὅρκος βουλευτικός. Might they be expelled (and if so, by *whom* ?) for misconduct ! In what other respect were they responsible ! What did each Senator receive daily ! Describe their privileges. What badge of office did they wear ! When ! If they discharged their duties faithfully, what was generally awarded them !
- [104] Explain προβουλευεῖν, προβούλευμα. State the general duties of the βουλή. What financial arrangement belonged to them ! What military or naval arrangement ! What judicial authority did they exercise ! What amount of fine might they inflict !
- D How long were the decisions of the Senate binding !
- [105] How often and where did the Senate assemble ! Were their meetings public ! How was the Senate divided for working purposes ! Explain φυλή πρυτανεύουσα, *Prytany*, *Prytānes*. Explain the ambiguity of the term πρυτανεῖον. What took place at the *Prytaneum* ? Explain the term ἐπιστάτης. What were the duties of the ἐπιστάτης ! Explain πρόεδροι, and φυλή προεδρεύουσα. Explain ἐπιψηφίζειν. Whose permission was required before the question could be put to vote ! How long did a Prytany last in ordinary years ! How long in leap year ! Explain γραμματεὺς, ἀντιγραφεὺς, εἰσιτήρια, ἐξιτήρια. With what did the daily sitting commence !
- [106] Distinguish between ἀρχοντες, ἐπιμεληταί, and ὑπηρέται.
- A How and where were the ἀρχοντες and ἐπιμεληταί chosen ! Explain ἀρχοντες κληρωτοί, or ἀπὸ κλάμου.
- [107] Explain δοκιμασία. What was it *not* ? Who might become candidates for public offices ! When did all property qualifications cease ! Was there any exception ! State the *qualification* for a commander-in-chief ; for the priesthood ; for the archonship. What (according to some) was the qualification as to age ! Explain ἀφελείς, μὴ ἀνάπηροι, οἱ ἀποδοκιμασθέντες. How were the rejected punished !
- [108] Were all magistrates responsible ! For *what* were all especially responsible ! Explain the number, office, mode of election, &c., of the λογισταί, of the εὐθύναι. What do some suppose with respect to the *Logistæ* and *Euthyni* ? (note 6.) What steps were taken against those whose accounts were not satisfactory ! In this court how were the interests of the state represented ! What restriction was placed on the liberty of a citizen until his

- accounts were passed ! How were these accounts published ?
- B Did these measures secure the *integrity* of public men ?
- [109] What caused the power of the Magistrates to be more and more restricted ? Mention particulars in which their powers were curtailed. What restriction was there with respect to holding the *same* office twice, or two *different* offices within a certain space of time ? Could they impose fines ? If so, with or without appeal ? From what were they protected ? Of what magisterial *insignia* do we read ?
- [110] Explain *ἀρχων, βασιλεύς, πολέμαρχος, θεισμοθέται*. To what was the originally great authority of these Archons afterwards reduced ? What judicial authority had they ? With or without appeal ? What actions came under their cognizance ? What disputes did the Polemarch decide ? In what questions had the *βασιλεύς* jurisdiction ? in what the *Thesmothetæ* ? What duties devolved on the Archons as a body ? Which of the Archons had assessors (*πάρεδροι*) ? Before entering on the office, what oath were they required to take ? After the expiration of their year, of what body did they become members ?
- [111] Who were the Eleven (*οἱ ἑνδεκα*) ? what their functions ? Who had the right of inflicting summary punishment ? Who, C how many, &c., were the *ἀστυνόμοι* ? What were their duties ? D Who were the *ὁδοποιοί*, the *ἐπιστάται τῶν ὑδάτων*, the *ἀγοράνομοι, σισαφύλακες, μετρονόμοι, ἐπιμεληταὶ τοῦ ἐμπορίου* ?
- [112] Explain *σύνδικοι* or *συνήγοροι, ἐπιμεληταὶ τῶν Διονυσίων* ; A *βοῶναι, σιῶναι, ἀθλοθέται, σωφρονισταί, θεωροί, ἱερομνήμονες, πυλαγόροι* or *πυλαγόραι*.
- [113] From what rank were the *γραμματεῖς* generally chosen ? B Who attended on the higher functionaries ? From what rank were the *δημόσιοι (ὑπηρεταί)* generally taken ?
- [114] On what was the whole system of Solon's legislation based ?
- [115] What were the only forbidden degrees ? By what was every A marriage preceded ? Whose consent was necessary ? Explain *ἀγχιστία*. Might men have more than one wife ? How was B the marriage sanctioned ? By whom was the dowry generally given ? Did it become the absolute property of the husband ? Might the husband divorce his wife ? What is the term for to *divorce* ? If the husband *sent away* his wife, what must he do ? C If both parties agreed to the separation, was any thing further requisite ? In the event of the wife wishing to leave (*ἀπολείπειν*) her husband, what was necessary ? Who could claim the hand of an heiress or *ἐπίκληρος* ? Explain the term *ἐπίκληρος*. Was the nearest male relation compelled to marry a poor *Epidoros* ? Against what were these *ἐπίκληροι* protected ?
- [116] On what was the authority of the father dependent ? What D right did the father possess ? What was he bound to do for each son ? What were the sons bound to do for him ? Explain *εἰσποίησις*. In what light was adoption generally considered ? To what condition was it always subject ? When only could the adopted son return to his original family ? Under what superintendence was guardianship placed ? Explain the Athenian sense of "infant"

- B or "minor." When was the legal majority attained? Might guardians be appointed by will? Who usually undertook the office of guardian? To whom did the guardianship of the
- C Epiclēri, and the management of property belonging to minors belong?
- [117] Were νόθοι entitled to the property of their parents? Were they entitled to *any* of it? What was the rule on this point with reference to *adopted* children? Explain ἀγχιστεία, συγγένεια.
- D Had a father the *absolute* right of disinheriting a son? What became of the children of one who at the time of his death was ἀτίμος on account of debt to the state? Explain the law of inheritance; stating (1) whether *all* the sons inherited, or only the *eldest*: if *all*, (2) whether in *equal* or *unequal* proportions: (3) whether *daughters* inherited *at all*: (4) if so *equally, unequally, or how*. Explain ἐπίκληροι. What was the Attic law in cases of intestacy? Who succeeded when there were neither natural nor adopted heirs? What became of the property of μέτροικοι under those circumstances? What free citizens had not the right of
- B making a will (διαθήκη)? What wills were invalid? Might legacies (δωρεαί) always be left? Who only could inherit property? When was the attention of the people drawn to the subject of inheritances? What was the ground of this strictness?
- [118] What were the chief means of security in pecuniary transactions? What change did Solon make in the old law of debt? What was done at the paying over of a loan to the borrower? What became customary as trade and barter increased? Was the rate of interest fixed by Solon? What was it generally? How was interest reckoned? Explain ἐγγύη. When was it permitted? What oath were the βουλευταί required to swear?
- A To whom did this oath not apply? Were there any symbolic usages in the transfer of real property?
- [119] Of what courts do we find mention at a very early period? By whom were they respectively established or confirmed?
- B Who were admitted to these courts by Solon's constitutions? Was the judicial authority of the Archons immediately superseded? From what did the overwhelming weight of business in
- C these courts result? What courts of justice were there besides those of the Areopagites and Ephētae?
- [120] Derive the term *Heliasts*. How must they be considered?
- D How were the *Heliasts* chosen? How were they divided? Did they take an oath of office? When any cause was to be tried,
- A how was it decided, at which of the various spots, and under the presidency of which magistrate each division should sit? How was the place then marked out? Was the number of judges fixed? Was the number generally odd or even? Before whom were questions respecting the desecration of the mysteries, and those which regarded breaches of military discipline respectively tried? To what cases did the authority of the *Heliasts* not extend? What did each judge (or *juror*) on arriving at the appointed place, receive? To what was he entitled on the production of it? How long had this been the custom? Who paid this *juror's* fee? When were no sessions held? Explain ἀπο-

φράδες ἡμέραι. When did the Areopagites sit, but not the Heliasts?

- [121] Describe the court of the *Dioetæ*. To whom did an appeal lie from the *Dioetæ*? State their number, age, mode of election. How many *Dioetæ* sat on each cause? What fees did they receive? To whom were they responsible? Explain the Forty. What judges went *on circuit*? What causes did they try? What *two offices* did these *circuit-judges* combine?
- [122] By the constitution of Solon, of whom did the court of Areopagus consist? Of what did it take cognizance? Were the judges responsible? Before whom might they be arraigned? by whom expelled? What was their court originally *besides* a *δικαστήριον*? By whom and when was the authority of this court greatly circumscribed? Did it recover its former power and influence in the state?
- [123] How many *Ephētæ* were there? To whom was their organization principally ascribed? To what cases did their jurisdiction extend? *Where* did they sit to try different causes? What was the severest penalty inflicted by them? In later times by whom were their functions in a great measure usurped?
- [124] Who took charge of the preliminary proceedings and presided at the trial in cases of disputed succession and family quarrels between citizens? Who in similar disputes between *μέτοικοι* and foreigners? At what trials did the *βασιλεὺς* preside? *at what* the *Thesmothetæ*?
- [125] Who only were permitted to plead in person? Who appeared for (1) *slaves*, (2) *μέτοικοι*, (3) *women* and *minors*?
- [126] Was the line between public and private wrongs very strictly drawn? Support your opinion by instances. To bring forward a public complaint, must the complainant be the party injured? To whom did the fine imposed then go? Under what circumstances was the public prosecutor punished? How?
- [127] What is the general term for a public prosecution? Explain *ἔνδειξις*, *ἀπαγωγή*, *ἐφήγησις*<sup>s</sup>. Of what other forms do we read?
- [128] Mention some trials (1) before the Archon, (2) before the King, (3) before the Polemarch, (4) before the *Thesmothetæ*, (5) before the Eleven, (6) before the *Stratēgi*. Explain *δίκη ἀπροστασίου*, *ὑβριως*.
- [129] By whom only could private complaints be brought forward? In all such actions what rule was there? Explain *ἰσωβελία*.
- [130] Give examples of private actions (1) before the Archon, (2) before the *Thesmothetæ*, (3) before the Forty.
- [131] Explain the terms *κλήσις* or *πρόκλησις*, *ὁ διώκων*, *ὁ φεύγων*, *κλητήρες*, *πρυτάνεια*. When only was recourse had to the

<sup>s</sup> [ *ἔνδειξις*, a written information laid before the proper magistrate; it referred to a person's *disqualification* for an office he had undertaken, or a right he had exercised; it was also against an *absent* person; *ἀπαγωγή* against one *present*, who was carried before the magistrate: *ἐφήγησις* was when a criminal found in concealment was visited by the magistrate.]



- B ἀπαγωγή? What was the accusation in writing called? In private actions who were required to deposit security? What exception was there? What became of this deposit? In criminal proceedings was any thing deposited? Of what other dues do we read?
- [132] Explain ἀνάκρισις τῆς δίκης, ἀνθρωποσία, διωμοσία. What was prepared against the day of trial, besides the proofs, &c.? Explain the difference between μαρτυρίαί and ἐκμαρτυρίαί. How were slaves examined? Explain ὑπωμοσία. Explain δίκαι ἐμμηνοί. During the ἀνάκρισις in private actions, how might the proceedings be set aside? or how quashed?
- [133] What was the day appointed for the trial called? What if the defendant were absent without reasonable cause? Explain ἐρήμην καταδικάζειν. What assistance might the parties obtain? How was the time they were allowed to occupy measured? Explain λέγει ἐν τῷ ἐμῷ ὕδατι. When was the Clepsýdra stopt? How was the verdict given? If the votes were equal, was it a verdict of acquittal or of condemnation? Explain ἀγών τιμητός and ἀγών ἀτιμητός: ἡ πρώτη ψήφος, τιμᾶσθαι and ἀντιτιμᾶσθαι: ἡ δευτέρα ψήφος; τιμᾶν, προστιμᾶν.
- [134] On whom did the duty of prosecuting in cases of murder devolve? Describe the formalities observed. What ἀνάκρισις was instituted? How long were these investigations continued?
- [135] Where and under whose presidency was the court of the Areopagites held? To whom was a solemn oath administered? How often did the accuser and the accused address the court?
- C What were they forbidden to attempt? After the first pleading, what might the accused do? When did the members of the court vote? What if the votes were equal? When did the obligation to prosecute cease? When might the relations themselves abandon the prosecution?
- [136] What if the defendant were ὑπερήμιος? To what did a δίκη ἐξούλης subject him? What might foreigners be compelled to do? In public actions what did those who were sentenced to a fine become? and what were they obliged to do? When and how much was the penalty increased? What might the state do at last?
- [137] What appeals were allowed? From whom was there no appeal? On what conditions could a decision of the Heliasts be set aside? Explain δίκη ψευδομαρτυριῶν.
- [139] Did Atimía in itself render the person infamous? Explain the three varieties of Atimía. For what purposes was δριμύς sometimes used? Might Atimía ever be inflicted without the intervention of a judicial sentence? Explain Stelíteusis. How did it differ from Atimía?
- [140] When was imprisonment employed? when confiscation? To what was confiscation not added. From what must it be distinguished? When sentence of banishment was pronounced, what was done? On whom was it inflicted in conjunction with confiscation? What was the punishment for unpremeditated homicide? On whom was slavery inflicted? as a punishment?
- D Might capital punishment ever be inflicted by the injured party

on the spot? What was the capital punishment for offences against the state? For what was it inflicted?

- [141] Account for the eagerness with which men sought the office of judge. Explain the term *sycophant*<sup>9</sup>. Give instances of this C wretched administration of the laws in the later times<sup>1</sup>.

- [142] Who was the chief deity? What other deities did the D Athenians worship? Mention some of the national heroes.  
A How were the expenses of religious worship defrayed? Give the general character of the Athenian temples. Explain ἕρκος or B περίβρολος, βῶμος, σηκός, ἀγαλμα, ἄδύτον, μίγαρον, ἀνάκτορον, ἀναθήματα, ἀσύλα.

- [143] Name the more important festivals. Describe the Panathe- C nœa. What was the chief solemnity at the great Panathe- D nœa? What part in the *Panathenœa* belonged to the *Μετῶοι*? What was the prize? Explain *λαμπαδηφορία*. How many Dionysia were there? Give the names of each, and the A time of its celebration. When were theatrical representations given? Under whose superintendence were the *Lenœa*? Who conducted the great Dionysia?

- [144] In whose honour were the *Thesmophoria* held? When and B how often? In whose honour were the *Eleusinia* held? What purpose did the lesser serve? When and where were they held? C When, how often, and how long were the greater *Eleusinia* held? Explain *μυσισθαι, ιπόπται, ιεροφάνται, λακχάζειν*.

- [145] Mention some priesthoods that were confined to certain sa- D cerdotal families. What was it requisite that all priests should be? How were these particulars ascertained? How were they generally elected? Was the time of their continuance in office A invariable? What did their duties consist in? To whom did they account for the Temple-revenues? What did the priests themselves receive? Did they bear the usual burdens in common B with their fellow-citizens? With what religious solemnities was the king entrusted? With what the Archon? Name some other C officers employed in matters relating to public worship.

- [146] Did the general belief in the national deities remain unim- paired? To what was religious worship finally degraded? What temporal advantage did the poor derive from it?

- [147] By the constitution of Solon, what classes were required to A serve as soldiers? How were these classes selected? How did the Thetes serve? What duties did the Metœci perform? Were slaves ever employed in war? In later times how do we often find the Thetes and the Metœci serving? What service belonged to citizens from their eighteenth to their twentieth year? What was B the regular period of service? Was the maximum age invariable? On what was the levy founded? How were the soldiers distri-

<sup>9</sup> [Properly it meant one who informed against an exporter of figs, it being, by an old statute, illegal to export them from Attica. Hence it became a general term for a vexatious informer, one who traded for his own profit in accusing public characters, &c.]

<sup>1</sup> [By *Hermocopidæ* is meant the persons who mutilated the *Hermæ*, i. e. the statues of *Hermes* (Mercury) in the streets of Athens.]

- buted? When did the soldiers first receive pay? Was it a *fixed* pay? What was the usual pay of common soldiers? what of officers? what of cavalry? what of the commander-in-chief?
- c Did the soldiers forage for themselves? When did the state supply all sorts of provisions? What arrangement was generally made with respect to the pay of the army?
- [148] Explain the term Hoplites, and their *πανοπλία*. What were the light-armed called? Who first organized the *πελασσαι*? What were their arms? When did Athens begin to maintain a *standing army*? How large was it at first? What increase did it afterwards receive? Explain the term *κατάστας*. What mercenary light troops were employed in the Peloponnesian war? At a later period were mercenary troops commonly employed?
- [149] How many *Stratēgi* were there? how elected? What qualification must the *Stratēgi* possess? Did *all* or *some* take the field? If the command was divided, describe how. Were armies ever commanded by leaders who were not *Stratēgi*? What duties belonged to the *Stratēgi* besides the command of the forces? In what cases had they jurisdiction? Was the office highly esteemed? Name some celebrated *Stratēgi*.
- [150] How many were the *Tasiarchs*? how chosen? What was the office of the *Tasiarchs*? Who commanded the smaller divisions of the army? Who commanded the *Peripoli*? Who the cavalry? What was the number of the Hipparchs and Phylarchs? What their duties in time of peace?
- [151] When did the Greeks learn to conduct their campaigns on a larger scale? When were military engines first employed? When did the art of attacking fortified places make the most rapid advances? Under whom did it obtain its highest degree of perfection? Mention some of the engines used. What was done for the wounded? What honours did those receive who died in their country's cause? How were cowards punished?
- [152] Who laid the foundation of an Athenian fleet? What arrangement did he suggest? Who augmented the fleet? Of how many ships did it consist at the battle of Salamis? What number did it afterwards reach? Describe and give the *name* of their ships of war. What was the usual number of the crew? What their distribution through the vessel? Who were the *ἐπιβάται*? Explain *στρατιωτίδες*, *ὀπλιταγωγοί*. When did they begin to employ larger ships? Explain *τριακόντοροι*, *πεντηκόντοροι*, *ὀλκάδες*, *κέληρες*, *πλοῖα*. From what classes were the rowers generally taken?
- [153] To whom did the legislation in naval affairs belong? What body managed them in ordinary cases? In whom was the chief command vested? What was the admiral's ship called? Who superintended the equipment of the fleet? By whom was each trireme commanded? What did he receive from the state in the earlier times? what in the later? Explain the terms *νεώρια*, *νεώσοικοι*, *σκευοθήκαι*. To whom was the superintendence of the stores committed? Describe the *number*, *election*, &c. of these *storekeepers*, and their duties. What was the most formi-

dable weapon in naval engagements? What the principal manœuvres?

- [154] What was a very considerable item of public expenditure?  
 A Was any part of these expenses defrayed by private contributions? What was another great expense? What were the Delian and the Paralian Triremes? What did their crews receive? Did the state pay the whole or any part of this?
- [155] Did the troops receive pay, arms, clothing (*all or any of these*) from the state? When did they *first* receive pay? Mention some heavy item of the military expenses. What proposition did Themistocles make with reference to the fleet? To whom was the duty of seeing that *some triremes* were built every year committed?
- [156] Did the building and keeping in repair the public works cost the state much? Did the state pay for the *police*? Give its *name and numbers*. Mention some other public expenses. What were the usual public rewards? (note 3)
- [157] From what time was the payment of public officers common? Explain the following payments, giving the *amount* of each: τὸ ἐκκλησιαστικόν or μισθὸς ἐκκλησιαστικός, τὸ βουλευτικόν, τὸ δικαστικόν. What rule was made to prevent abuses? Did the magistrates receive pay? Mention some public functionaries who received remuneration. Explain *σίτησις ἐν πρυτανείῳ*, *αἰεσίτοι*, *ἐφόδιον*, *κορεῖον*.
- [158] Who were the *θεατρῶναι* or *θεατροπῶλοι*? Explain τὸ *θεωρικόν*. To what was the *θεωρικόν* afterwards raised? Was the payment of it restricted to the poorest classes? How was it supported? Who at last applied this fund to its original use? Did any impotent persons receive pay? To whom was the distribution of these pensions entrusted? In times of scarcity what did the government do?
- [159] At what is the public revenue reckoned by Aristophanes?  
 D To what did the tribute paid by the allies amount? When was the state exchequer emptied? From what sources was the *ordinary* income derived? from what the *extraordinary*?
- [160] Explain the following sources of the ordinary income: (1) public property, (2) taxes or contributions, (3) duties. Explain  
 B τὸ μετοίκιον: *πεντηκοστή*: *τελῶναι*, *τελωνάρχαι* or *ἀρχῶναι*. What punishment was inflicted on public defaulters? If they  
 C continued in debt to the state, how was the punishment increased?  
 D From what enactment were they specially excepted?
- [161] What revenue was derived from the courts of justice? What  
 A fine was exacted from those who failed to obtain the votes of a fifth part of the judges?
- [162] When was the common treasury transferred to Athens?  
 B At what sum did Aristides fix the tribute-money of the allies? What change with respect to this tribute-money was made after the Peloponnesian war? To what did it amount at a later period? Was this revenue ever recovered? To whom was the custody of this treasure originally entrusted? On what was it *then* expended? After the anarchy, who obtained nearly the whole financial administration?

[163] Explain *Λειτουργίαι*. What were the ordinary services or  
 D liturgies called? To what had all the ordinary liturgies re-  
 A ference, and how were they exacted? Explain the following  
*liturgies*: χορηγία, γυμνασιαρχία, ἀρχιθεωρία. When were  
 theatrical representations given? Explain χορόν αλρεῖν, and what  
 the granting of the request implied. Of what liturgy was the  
 B *Lampadaroky* a branch? Explain the term ἑστίασις.

[164] What were the extraordinary sources of revenue? Explain  
 C ἐπιδόσεις, εἰσφοραί. Who were exempted from εἰσφοραί? Who  
 only were rated to the full amount? What is the term for  
 the *rateable value* of a property? When were συμμορίαι intro-  
 D duced? Explain the term. How were the taxes charged on the  
 A συμμορίαι? Explain προεισφέρειν, ἀντίδοσις. What were not  
 included in the valuation, when an ἀντίδοσις took place?

[165] What was the Trierarchy? What did each *Ναυορaris*  
 B furnish? How many were there originally? How many since  
 the time of Clisthenes? How and by whom were *Trierarchs* after-  
 wards chosen? How was the expense of a vessel divided ori-  
 C ginally between the state and the Trierarch? If a Trierarch  
 complained that his ship had sustained damage in a storm  
 without any fault on his part, what was done? Was the expense  
 of equipping a ship ever divided? Explain the plan [164, B].  
 Was the plan of Symmoriæ ever extended to the Trierarchy?  
 D Explain the term συντελιεῖς. What law was passed in the time  
 A of Demosthenes with respect to Trierarchs? How long did a  
 Trierarchy continue? To whom was account rendered? Were  
 Trierarchies sometimes undertaken voluntarily?

[166] Who were exempted from liturgies? What was no citizen  
 B required to undertake? Were the *Metœci* liable to liturgies?

[167] Who exercised the chief control over the finances? Explain  
 C the office, &c. of the πράκτορες, πωληταί, ἀποδερταί. Explain  
 the original and later office of the ἐωλακέρται (note 6). Into what  
 office were the monies received paid? Explain ταμίαι τῆς θεοῦ.  
 D By whom were disbursements made latterly? Who checked  
 A his accounts? Were there any separate funds set apart for the  
 purpose of religious worship? Were any other sources of income  
 B available for this purpose? Where and by whom were these  
 funds kept after B. C. 420?

[168] What was the general character of the Attic silver coinage?

- C What part of a μνᾶ was a δραχμή?  
 How many *oboli* did a drachma contain?  
 What was a *three-oboli* piece called?  
 What was a *half-obolus* piece called?
- D How many χαλκοὶ did an *obolus* contain?  
 How many λεπτὰ did a *chalcos* contain?  
 What was a *two-chalcos* piece called?
- C What was the Tetradrachmon also called? How many Minæ  
 made a Talent? Were the Talent and Mina *coins*? Were there
- D any silver coins of the same value as the *chalcos*, &c.? What  
 were their gold coins? How many *drachmæ* did a *stater* equal  
 (1) in *weight*, (2) in *value*? What had the same weight and value
- A as the Stater? Had individual Demi the right of coining money?

What proportion did the Æginetan standard of weights and coinage bear to the Attic standard? What proportion did the Euboic talent bear to that of Solon? How was it used in later times?

[169] What was the general difference between the private life of the Spartans and Athenians?

[170] Was the soil of Attica remarkable for its fertility? What  
B were its chief products? To what were the mountain districts  
C favorable? To what the coasts? From whence was corn imported every year? What were their other imports? What was imported from Pontus, Macedonia, Thrace? From what country were the more generous wines imported? What were  
D the exports?

[171] What greatly promoted the trade of Attica? Was exportation permitted unconditionally or not? What might not be sent out of Attica at all? Might weapons be exported unconditionally? By what were commercial restrictions often occasioned? Was  
B the buying up of corn ever restricted? Explain *κάπηλοι*. How were they regarded? What artisans raised themselves to power through the democratic constitution? Who especially favoured manufacturing industry? Were all trades open to Metœci?

[172] From whom do the Hellenes seem originally to have derived their scale of weights and measures?

How many *παλαιστᾶι* made a foot?

How many *δάκτυλοι* made a *παλαιστής*?

How many *δάκτυλοι* made a *σπιθαμή*?

C How was the *Cubit* or *Ell* subdivided? How was the *πυγών* subdivided? How many feet did the *ὄργυια* contain? How many the *πλίθρον*? How many *superficial* square feet did the *πλίθρον* contain? How many Roman feet did the *στάδιον*  
D contain? When did the *stadion* begin to be generally used as a measure of length for the greater distances?

[173] What part of a *μίδιμνος* was a *μετρητής*?

What part of a *Metrêtes* was a *χοῦς* (*congus*)?

What part of a *Chus* was a *ξίστης* (*sextarius*)?

What part of a *Xestes* was a *κοτύλη* (*hentna*)?

What part of a *Cotyle* was a *τέταρτον*?

What part of a *Tetarton* was a *ὀξύβαφον*?

What part of a *Oxybaphon* was a *κύαθος*?

A What was the principal measure for dry goods?

What part of a *Medimnus* was a *ἐκτεῦς*?

What part of a *Hekteus* was a *ἡμίεκτον*?

What part of a *Hemiehton* was a *χοῖνιξ*?

What part of a *Choenix* was a *ξίστης*?

What part of a *Xestes* was a *κοτύλη*?

What part of a *Cotyle* was a *κύαθος*?

[174] Was the Attic year solar or lunar? Did this agree with the  
B practice of all the Hellenic states? What was the number of days in each month? Explain *μήνες κοῖλοι* and *πλήρεις*. Explain *μὴν ἐμβόλιμος*, or *ἐμβολιμαῖος*, and the reason why it was necessary. What different cycles were invented for the intercalation? Who published the first calendar? when? What

period did he invent! By this method how many months were intercalated in nineteen years! In which of the nineteen years was the intercalation made! How many days would his cycle of nineteen years give! How many *too many* would this be! What day was left out as an *ἡμέρα ἐξαίρεσιμος*? What effect had this upon *μήνες κοῖλοι* and *πλήρεις*? Who especially introduced other changes?

- [175] Give the names of the three summer months. To what English month did *Hecatombæon* nearly correspond? Name the autumn months. Name the winter months. Name the spring months. In the intercalary year, where was a month intercalated? How was each Attic month divided? What was the first day of the month called? How were the following days of the first decade reckoned? What would the *fourth* of *Hecatombæon* be called? How were the days of the second decade reckoned? how those of the third? How were the days of the last decade more commonly reckoned? When did the Attic civil year begin?

<sup>2</sup> [We here add, from Passow, a complete table of the Days.

FIRST DECADE.		SECOND DECADE.	
1 νουμηνία	} ἱσταμένου μηνός.	11 πρώτη	} μεσοῦντος μηνός or ἐπὶ δεκάδι.
2 δευτέρα		12 δευτέρα	
3 τρίτη		13 τρίτη	
4 τετάρτη		14 τετάρτη	
5 πέμπτη		15 πέμπτη	
6 ἕκτη		16 ἕκτη	
7 ἑβδόμη		17 ἑβδόμη	
8 ὀγδόη		18 ὀγδόη	
9 ἐνάτη		19 ἐνάτη	
10 δεκάτη		20 εἰκάς	
THIRD DECADE.			
(I.) Reckoned <i>forwards</i> (rare).		(II.) Reckoned <i>backwards</i> .	
21 πρώτη	} ἐπὶ εἰκάδι.	21 δεκάτη	} φθίνοντος (or παυ- ομένου) μηνός.
22 δευτέρα		22 ἐνάτη	
23 τρίτη		23 ὀγδόη	
24 τετάρτη		24 ἑβδόμη	
25 πέμπτη		25 ἕκτη	
26 ἕκτη		26 πέμπτη	
27 ἑβδόμη		27 τετάρτη	
28 ὀγδόη		28 τρίτη	
29 ἐνάτη		29 δευτέρα	
30 τριακάς		30 ἔτη καὶ νία	

In a *μὴν κοῖλος* the 29th was the *ἔτη καὶ νία*: and each preceding day one *less* than the number in the table; e. g. the 21st, *ἐνάτη φθίνοντος*; the 28th *δευτέρα φθίνοντος*.]

- [176] Did the state interfere much or little with the discipline of youth? What was generally the name of the firstborn<sup>3</sup>? Explain  
 D παρρόθεν δνομάζειν. What was the official designation? In what did the education of children in the poorer classes consist? What  
 A did a liberal education comprehend? To whom was the special superintendence of the children committed? Till what age were they always accompanied by the παιδαγωγός? When did instruction in grammar begin? Explain γράμματα διδάσκειν. For these exercises what authors were generally used?
- [177] When were the boys sent to a Citharistes? What did they  
 B learn of him? What did they learn in the Gymnasia? Who superintended education? Who were the σωφρονισταί? Were  
 C slaves allowed to take part in the exercises of the Gymnasia?
- [178] How long did their instruction in music and grammar last? Where were the two last of these years chiefly spent? How were the youths employed when they had past through the Gymnasia? As the circle of education became wider, what did many learn  
 D in the gymnastic school? By what was Music followed? Were the terms of celebrated Sophists and Rhetoricians moderate or not? What promoted the advance of education? Who awakened  
 A a taste for the fine arts? By what was it developed? For what were the Athenians distinguished? Into what did their inquisitiveness and love of discussion often degenerate?
- [179] How was the education of girls conducted? At what did it  
 B aim? What kind of life did girls lead? Did they ever visit the theatres? Did they generally marry early? What was it considered unbecoming for them to trouble themselves about? To whose inspection were they subject? Was this an ancient office? Was the free intercourse between the sexes, enjoyed in our days, known to the Athenians?
- [180] What entertainments of a public character have been already  
 C mentioned? Explain ξρανοί, συμβολαί. What were the usual  
 D daily meals? When did luxury extend itself to the table? Mention some attempts to restrain extravagance and luxury by legislative enactments. What was the success of these attempts? At their banquets what was the position of the  
 A guests? Explain δείπνου προοίμιον, κεφαλὴ δείπνου; ἐπιδόρπισμα or μετὰ δόρπια; δεύτεραι τράπεζαι, τραγήματα. Were Symposia (when there were any) a part of the δείπνον? Where was the best wine brought from? How was it generally drunk? Who was termed συμποσίταρχος? Describe the company dress for a symposium. By what besides conversation were the guests  
 B amused? What was done after supper? What was the favorite game of all? Describe it<sup>4</sup>. Did the women of the family take any part in these entertainments?

<sup>3</sup> [Thus: Ἰππώνικος Καλλίου καὶ Ἰππονίκου Καλλίας. (Aristoph.)]

<sup>4</sup> [The simplest mode was when each threw the wine left in his cup so as to strike smartly in a metal basin, at the same time invoking his mistress's name; if all fell in the basin, and the sound was clear,



- [181] What was the old Ionic costume? By what was this displaced?
- c Explain *ἐξωμίς, ὑμᾶτιον*. What was the difference between *χλαῖνα* and *χλανίς*? What particular sort of surtout did the Ephēbi wear? When only did men wear any thing on their heads? Who wore the *πέραςος* on their journeys? What did the Greeks wear on their feet? What variety of sandals or soles do we read of? Of what were the women's garments made?
- [182] Where did the Athenian men spend most of their time? What was the time called about which the *Agora* began to be full? About what time was this? Explain *ἐπιπλά, σκεύη, ὑπερφῶν, πρόθυρον, περίστῦλον, ἀνδρωνῖτις, γυναικωνῖτις, μέσσυλος*.
- B What was the company- or eating-room called? what the bed-chambers? what the *spare-rooms* for guests? What is the difference between *κρούειν* or *κόπτειν* and *ψοφεῖν*? Was Athens handsomely built? How many houses did it contain?
- [183] Explain *τὰ δίκαια, τὰ νόμιμα*. What were those who found dead bodies required to do? On whom was the duty of burying dead bodies, found and unowned, imposed from the time of Clis-theus? Describe the funeral ceremonies. Explain *προριθεσθαι, ἀρδάνιον, θρηνηψοῖ, καίειν, κατορύττειν, περιδείπνον*.
- A What is Solon said to have restricted? Was the usual way of disposing of a corpse *interment* or *burning*: *either*? *which*? or *both*?
- B Whose funeral rites were celebrated with especial magnificence? Were there public burial-grounds near the city? When was a general festival in honour of the dead celebrated?
- [184] What were the great national solemnities or games? Who were excluded from these festivals? Explain *πανηγύρεις*. What later festival bore a national character?
- [185] What was the supposed origin of the Olympic games? Are they mentioned by Homer? By whom and when were they revived? What year B.C. agrees with the first Olympiad? Who was victor in the *στάδιον* that year? (note 7.) In whose honour were the games held? how often? how long? where? Who were the managers of the games? Explain the Olympic *ἐκχειρία* and *σπονδαί*. Explain *ἱερομηνία*. What privilege was granted to those who were present at the festival, or on their way to join it? What privilege did the Eleans originally possess? What were the judges called? By whom appointed? Was there an appeal from their decisions? What qualifications did the *Hellandioi*

it was a sign he stood well with her; cf. Call. Fr. 102. *The wine thus thrown* was called *λάταγες* or *λαταγή*, and also, like the game itself, *κόρταβος*. *The basin, κορταβείον, λαταγείον, &c., also called κόρταβος*. The game soon became more complicated, and was played in various ways. Sometimes a number of little cups (*ὀξύβαφα*) were set floating, and he who threw his *κόρταβος* so as to upset the greatest number in a given number of throws, won the prize (*κορταβείον*). Sometimes the wine was thrown upon a scale (*πλάστιγξ*) suspended over a little image (*μάνης* or *γίρων*) placed in water; here the *κόρταβος* was to be thrown, so as to make the scale descend on the head of the image."—*From Liddell and Scott.*

- require in the combatants? What oath did they administer to the combatants? What were the functionaries called who kept order during the games? When were the Olympic games finally suppressed?
- [186] Who was the legendary founder of the Pythian games? When did they become ἀγῶνες στεφανίται? When were they placed under the protection of the Amphictyons? How often were they celebrated? Where were they held?
- [187] To whom is the institution of the Nemæan games ascribed by tradition? Where and how often were they celebrated?
- [188] Who were the legendary founders of the Isthmian games? Who revived them? Who had the προεδρία at these games? When and how often were they held?
- [189] In what did the gymnastic and hippic contests consist at these games? Describe the various kinds of δρόμος. Explain the πάλη: the πυγμή (with the word ἑμάντες): the δίσκος ἄλμα (with term ἀλτήρες). Explain παγκράτιον. Of what did the πένταθλον consist? Distinguish between ἵππος κίλης, συνωρίς, τίθρακπον, and between πῶλοι and τέλειοι. What was a ἄρμα τέλειον required to do? On whom was the honour of victory conferred? Of what did the musical games consist originally?
- A What exhibitions were afterwards introduced? Distinguish κριταὶ from βραβευταί.
- [190] To which games were musical contests principally confined? Of what did the solemnities connected with these sports principally consist? Explain θεωροί, ἱερωνίκαί, Ὀλυμπιονίκαί, Πυθιονίκαί. What was the Olympic crown of victory? what the Pythian? the Nemean? the Isthmian? How were the victors honoured? What national honours did they receive? What was a part of their reward in Athens? What honour had they in Sparta? Explain ἐπινίκια.
- [191] Were the modes of reckoning time, weights, measures, and coinage the same throughout Greece? How was the year generally named? how at Athens? how at Sparta? What general system of chronological reckoning was finally adopted? How does Thucydides sometimes indicate the dates of events? Who seems to have been the first who regularly employed the Olympic list as a chronicle? when? Who is the oldest extant historian, whose writings contain such an arrangement of events? In what affairs was the reckoning by Olympiads not used?
- [192] When were the Olympic games held? What was nearly the beginning of the Olympic year? How do you find the year of the Christian era which corresponds to a given Olympic year?
- A (A) for an event that happened between July 1 and January 1?
- C (B) How for an event that happened between January 1 and July 1?
- [193] What individuals or families were considered able to interpret the will of the gods? Mention some places, which were supposed to be favoured by the immediate presence of the divinity? Describe the oracle of Dodona, its priests, responses, &c.
- [194] What was the most renowned oracle of Greece? From what did it derive its name? To what did it principally owe its cele-

- b brity? How did it acquire great wealth? Under whose protection was it? Why was the oracle of Delphi called *ὀμφαλὸς τῆς γῆς*? By whom was the highest degree of respect paid to this oracle? Why did the Lacedæmonians never undertake any affair of importance without applying to this oracle? Had it any influence at Athens?
- [195] Account for the gradual decline of the Delphic oracle. Explain the phrase *Πυθία φιλιππίδουσα*. Who is the last person of whom we hear as consulting the Delphic oracle?
- [196] Explain *τρίπους, ὄλμος, Πυθία*. Explain *προφήτης*, and *Ἀπόλλων λοξίας*. How often were the oracles delivered? Explain *ὅσιοι, προφῆται, περιηγηταί, πρόσπολοι γυναῖκες*.
- [197] Mention some other oracles. How were responses received in the temple of Amphiaraus? What foreign oracle did the Greeks themselves sometimes consult? Name some other modes of obtaining counsel and information respecting future events. (See note 7.)
- [198] Explain *ἀμφικτυονία*.
- [199] What was the most renowned Amphictyonia? From what did the ancients derive the name? In what light must Hellen be considered? Who were the members of the Amphictyonic league? How long did they *nominally* retain the same privileges? What were the objects of the league? What were not its objects?
- [200] In what instances was its efficiency shown? How did Philip of Macedon and others employ the league? Did the Amphictyonia survive the subjection of Greece to the Romans?
- [201] What were the sanctuaries of the Amphictyons? In each year how many Amphictyonic meetings were there? where held? What was the number of votes? What were the deputies styled? Were the Amphictyonic meetings accompanied by any others?
- [202] Mention some small confederations. What was the commander-in-chief of the league between the Phocians and Thessalians called?
- [203] Who were at the head of the Bœotian confederation? How were the other states treated by the Thebans? What Bœotian state played for a short time an important part in the affairs of Greece? under whom? Give an instance of the subsequent weakness of Thebes. By whom were the Thebans deprived for ever of their power?
- [204] What twelve cities had formed a league from the oldest times? when was it dissolved? when revived? Under whom did this league become for a time extremely powerful? By what struggles was it weakened? By whom were the Achæans defeated? How did the Romans treat them? When did Achæa become a Roman province?
- [205] When and how often were the meetings of the Achæan league held? Who were their principal officers? How long did they continue in office? Was each city independent? What was invariably their object?
- [206] What league proved the most dangerous enemy of the Mace-

- A donians? What league did they form with, and what against the Romans? What was the result of their league against them?
- [207] Describe the constitution of the Ætolian league. Where were their greater meetings held? Who was the highest officer of the league? Of what other officers is mention made? What was its constitution?
- [208] Explain *ἡγεμονία*. What state first exercised *ἡγεμονία*? In the confederation against Xerxes, who assumed the command? Where did the deputies meet at the beginning of the Persian war? After the battle of Mycæle who were also comprised in this league?
- [209] To what state was Sparta soon compelled to cede the *Hegemonia* by sea? when? What state at a later period set up a *Hegemonia* in opposition to that of Sparta? What cities, islands, &c. obeyed this *Hegemonia*? How did Athens exercise her power? At what were the *φόροι* originally fixed by Aristides? Where were they kept? Explain *ἐλλήνοραμίαι*. By what voluntary proposal of the allied states was the power of Athens greatly increased?
- C When was the treasury removed from Delos to Athens? When was the tribute increased?
- [210] From what did the Peloponnesian war arise? In what years did it begin and end? How was Athens again enabled to raise herself to power? Did the peace of Antalcidas effect any essential change in the power of Athens? Did the new-born justice and mildness of Athens last long? Date the war of the confederate states. What state for a time claimed hegemonical authority? When did Philip of Macedon assume the *Hegemonia*? What power at last swallowed up both the contending parties?
- [211] To what may the establishment of Grecian colonies be traced back? Who is said to have led colonies from Boeotia to Lesbos, Tenedos, &c.? How did it happen that the Ionians had sought refuge in Attica? Under whom and where did they found colonies? What islands did they colonize? Explain *Πανιώνια*. By which of these colonies especially were minor colonies founded? Where? What Dorian colonies were formed? What were their parent states? Where did they settle? In what Temple did their league assemble?
- A [212] By whom was Magna Græcia colonized at an early period? What was the most ancient Eubœan colony in Italy? Mention some Eubœan colonies in Greece. By what states or cities were Syracuse, Gela, Agrigentum, Corcÿra, Byzantium, Massilia, Cyrène, respectively founded?
- [213] What caused the establishment of most of the Grecian colonies? Was colonization in the Grecian states a government measure? If so, for what end?
- [214] Describe the mode of sending out colonies? Describe their relation to the mother country. Explain *θεωπία*. Mention an instance of the filial regard of even independent colonies for their mother-state.
- [215] What form of constitution was generally prevalent in the

- B period of active colonization ! What spirit was soon awakened !  
C By what causes ! What struggles ensued ! Where and *by*  
*whom* were wholesome laws passed ! Where did the doctrines  
of Pythagoras occasion political revolutions ! What was their  
*nature* ? what their *duration* ?

[216] Distinguish between colonization and *κληρουχίαι*. If the con-  
quered inhabitants were not expelled, to what kinds of treat-  
ment were they subjected ?

THE END.

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